The accompt rekenynge and confession of the faith of Huldrik Zwinglius byshop of Zurych the chief towne of Helvetia, sent vnto Charles the fyfte nowe Emperoure of Rome, holdynge a counsel wyth the mooste noble Princes, Estates and learned men of Germany assembled together at Aulsburgh. 1530. in the moneth of July.

Math. 11.

Come vnto me all ye that labour and are laden, and I wyll refresh you.

3. Esdr. 3.

Aboue all thynges truth hath the victorye.

Augustyne.

Truthe maye be oppressed for a tyme but it can not be ouercome.

Translated out of latyn by Thomas Cotsforde. And imprinted at Geneua. In April. 1555.

The contentes of thys hole boke.

¶ Of the vnitie & Trinitie of God, and of Christe the sonne of God, and the sonne of man. pag. 3.

¶ Of two Natures in one persone, and that the distincte properties and operations of the two natures in Christe diuide not the persone. 4.

¶ The weaknes of mans Freewyl, and of Goddes gracious prouidence. 8.

¶ Of mans creation and of Goddes goodnesse, mercy and rygh-teousnes. 9

¶ Of Christes incarnation 10

¶ The only medicin of the sicke soule 11

¶ Christ is the only waye to reconciliation and true felicitie, & that iustification of workes, merites prayers and intercession of saintes are confuted, and of the condicion of Goddes election 12

¶ Of original synn. 13.14

¶ Synne is the cause of mans myserye. 15

¶ The state of bondage spryngeth of the faulte. 17

¶ It is raschnes to condempne infantes dyeng wythout baptyme of water. 18
¶ Infantes of Chrystianes by the promyse made vnto theyr parentes are membres of the churche 19.20.
¶ Of the churchs of the Electe. 21
¶ The felicitie of fayth is to be persuaded that he is the inheritoure of eternall lyfe 22
¶ Of the vniuersal and sensible Churche 23
¶ Euel as wel as good are conteyned in it 24
¶ The Chrysten fathers, mothers, Godfathers and godmothers & the Churche it selfe acknowlege theyr infantes to be membres of it 26
¶ Sacramentes gyue not grace 28
¶ By Sacramentes we witnesse to the churche, that we haue receyued the grace of God. 31
¶ What a Sacrament is, and that Sacramẽtes represent the agrement done by the spirite. 33
¶ Of the holy Supper of ỹ Lorde 35
¶ Chrystes body occupieth place 41
¶ The only spirite gyueth spiritual thin=

thynges. 43
¶ Thre argumentes againſt the bodely preſence of Chriſtes natural bodye in the Supper 45. 46.
¶ The olde wryters ſpake ſacramētally when they reaſoned of the frute of eatynge Chriſtes bodye in the Supper. 49.
¶ Of Ceremonies, and that ymages ought to be taken awaye yf there be any peryl of worſhippynge them. 51.
¶ Of Monſtrouſe mytred byſhoppes. 53
¶ Of the office of ỳ Magiſtrate 54
¶ Of the Popes Purgatory 55
¶ Of Hell. 56
¶ The frutes of trye doctrine. 61
¶ The frutes of mennes traditiōs. 62.
¶ An Epiſtle declaryng the confeſſion of ſynnes 65
¶ Of a general confeſſion of ſynnes. 67
¶ Confeſſion of ſynnes vnto God only 69
¶ Confeſſion of ſynnes before men 72
¶ Priuate confeſſion of ſynnes is nedeful to many for knowlege, coun

counsel and comforte 74
¶ Howe it is nedeful for knowlege 74.75.
¶ Howe it is nedeful for counsel 76
¶ Howe a synner shal recouer goddes fauour. 80
¶ Syne preseruatiues from whordom 81.82.
¶ Priuate confession is nedeful for comforte 82
¶ To whome chefly one ought to cõfesse hys synnes 86
¶ What is true absolucion of synnes 86
¶ Of confession of reconciliacion 87.
¶ An open confession to the churche 89
¶ Abuses of eare confession. 90
91.92.93
¶ The errours of the Nouacions & Anabaptistes 96
¶ Three sortes of synnes, one is called synne, an other blasphemye, the thyrd, blasphemye agaynste the spirite or synne agaynst the holy ghost. 110
¶ What is Synne. 111
¶ What is blasphemye 111.112.113
¶ What is the synne agaynst the holye

lye ghoſt. 114.
¶ Daniels prayer in Metre. 116

Fautes eſcaped.

¶ Gentle reader before thou reade it ouer wyth thy penne mende the fautes eſcaped, begynnynge with the cyphers on the toppe of the pages. thus:

¶ Next after the page. 91. mẽde the cyphers of thre pages immediatly folowyng thus: 92. 93. 94. and ſo folowyng from 95. vnto the ende of the boke.

Page. 29. lyne. 13. reade brought
Page. 39. lyne. 5. reade after
Page. 51. in the margin, read it thus Images oughte to be taken awaye yf ther. &c.
Page. 57. the fyrſt worde of the firſt lyne reade: beleue.
Page. 77. lyne. 26, read publicanes
Page. 80. laſt lyne ſcrape out ȳ firſt worde (he)
Page. 81. lyne. 14. read: anoyde.
Page. 91. lyne. 13. reade: for they thynke
Page. 97. lyne. 22. read: of the wycked

To all hys faythfull brethren and
systers other willyngly fled or ty-
rannously eryled out of Englande
for Christes Gospel sake, Thomas
Cotsforde wysheth from God
the father thorow our Lorde
Jesus Christ much incre-
ase of fayth, godly kno-
wlege and constan-
cie in Christes
holy reli-
gion.

DEarly beloued, whan I
wyth a lamentable hert
consyder wyth my selfe
the myserable state of
Englande my natiue cũ-
treye, and the great ouerthrowe of
Christes pure religiõ there, sythe ỳ
moste dolorouse death of our moste
godly and vertuouse prince, Kynge
Edwarde the syrst: and agayne remem
brynge howe Idolatrie, superstici-
on, Papistrie, and al kyndes of false
worshippinge of God hathe in so
shorte tyme ouerflowed so noble a
realme: and what an infinite nom-
bre (which wythin these two yeares
past

past bare a fayre face towards true religion) are now suddenly turned backe to worship the beast, that is, to embrace the Babilonicall strumpet, and to taste agayne of the cuppe of her abhominacions, I can scantlye refrayne myne herte from sobbynge, and myne eyes from distillynge of teares. Alasse forpytie, what a great nõbre of Goddes people is thys day within Englãd, that in theyr hertes do detest & abhorre that false worshippinge and great dishonourynge of God nowe violently (I wyl not saye tyrannously) thrust into euery churche and chappel, and wolde wyth all theyr hertes (yf they knewe whyche waye to bringe it to passe) flye out of that Babylon nowe the great cytie of synne and confusion: And contrary wyse it wolde pytie any true christen mãnes herte to remembre how many ther are wythin that realme (which are fully persuaded in theyr consciences concerninge true religion) that myght wel enough escape and come away, & yet wyl not: but some of them had rather wyth moste manyfest and shamefull ydolatrie pol-

lute both theyr soules and theyr bodies, than they wolde forsake the pā parynge of theyr paunches, & theyr best beloued God the wycked Mā mon. Other ther be that stāde in defence that they maye tary wel enoughe and cōmunicate wyth the ydolatrers: but I maruell wyth what consciences they can other reade or heare these and suche lyke places of scripture here followynge:

2. Cor. 6. Beare not a straunge yoke (sayeth saynt Paule) wyth the vnbeleuers: for What felowshyp hath righteousnes wyth vnryghteousnes? What cōpany hath lyght wyth darkenesse? What cōcorde hath Christe wyth Belial? &c. Howe agreeth the temple of God wyth ymages? And it foloweth: Come awaye out from amonge them, and separate youre selues (sayeth the Lorde) and touche none vncleane thynge, so wyl I receaue you. &c. Doutlesse me thynke that thys texte rehersed shulde sore nyppe theyr consciences cōsydering that the Lorde hymselfe speaketh it.

Apoc. 18. Let them weye also thys scripture: Come awaye my people from Babilon (that is, from that cytie, realme

alme, towne, vyllage, house, kamilie and company, whiche openly dishonoureth God by ydolatrie, superstition and false worshippyng) that ye be not partakers of her sinnes, that ye receaue not of her plages.

Againe, let them remembre this sayeng of the prophete Elias: Why halt ye betwene two opinions? yf the Lorde be the true God folowe hym: But yf Baal be he, than folowe hym. But many excuse them selues by a boke made and compiled by a great clerke that dyed wythin these fyue yeres past: whych boke (as they saye) maketh muche for they? purpose, that is, for goynge to the wycked Masse. &c. But surely, yf they weye that boke wel, it maketh nothynge for them at al: for he wrote that parte of hys boke for them that were but yonglynges in the true knowlege and vnderstandynge of the mysteries of Christes religion, and dwelt in suche a realme or countreye that were cleane ouerwhelmed wyth Papistrie, and not well reformed as was Englande. He wrote not that for them that hadde ben already wel nuseled and erersi-

3. Reg. 18.

An excuse

sed

led in true religion many yeares (as some of these excusers haue) and are fully persuaded already in the greatest misteries of pure religion. I dare saye, yf he were alyue he wolde not iustifye, neither beare wyth these men, to whõe God hath geuen so plentie of true knowlege, and that so many yeares ago, but wolde moost sharply rebuke them and tel them playnly, that theyr accompanyng and fellowship in false worshipping with ydolatrers shuld
1 moste manifestly extende: Fyrst to the great dishonour of the omnipo-
2 tent Lorde their God. Secondarely to the accusacion and condempnacion of theyr owne consciences, hauynge so manyfest places of holye
3 scripture agaynst them: Thyrdly, to the great offence of their yonge and weake christen brethren, whych haue many yeares knowen theyr opi-
4 nion touchyng religion. And finally, to the confirmacion of the olde cãcred and rustie Papistes in theyr grosse errroures and blyndnesse.

But the sorest grefe of al vnto myn herte (were it not that theyr bolde confession of theyr fayth and stoute

stan

standing and constant perseuering in the same vnto the death comforteth me agayne) is the tyrannicall slaughter and butcherlike murther of the saintes, whych were the true seruaũtes of God, the syncere preachers of the waye of saluacion, the veray martyrs, true wytnesses and constant confessoures of the true fayth of Jesus Christ, whych of late in Englande haue bestowed theyr veray lyues for ỹ testimony of that truth, whyche they haue in tymes past so faythfully preached to many thousandes of Christen soules with in that realme.

O Englande, Englande, what a sore buffet hath God now gyuẽ thee: partlye, by restorynge that bloudsuckyng byshop the Romyshe Antichrist to hys former vsurped authoritie in that goodly realme, contrarye to Goddes worde, contrarye to thyne owne lawes, and cõtrary vnto al your othes, faith and fydelitie, to thy perpetual shame so longe as the worlde shal endure: And partly, by takynge awaye from thee suche notable Instrumentes, by whose mouthes thou hast abũdantly herd

God

God speake vnto thee, and moste lo uyngly shewed thee how thou migh test be saued, and in steade of them in hys heauy displeasure nowe suf-freth thy shamelesse shepherdes out of al pulpettes to fede the wyth too shameful lyes? And why? Doutlesse moste worthely. Because, (as S. Paule sayeth) thou receauedst not the loue of the truthe (when thou myghtest haue hadde it) that thou myghtest haue ben saued: and ther-fore God shal sende thee stronge de lusiō, that thou shuldest beleue lyes. But take hede. For prate they neuer so monstrouse lyes, glorious Gar-dener and butcherlyke Boner with other of that ruflynge route of Ro-myshe rutters, shall set suche a gly-sterynge glose vpon them, and with suche counterfeted coloures set thē forth & paynt them, that thou shalte thynke them to be moste certaine & Euangelicall truthes, and shalte be brought into suche dotage and so be bewitched, that thou shalt thynke, that chese is chalke, and chalk chese. Swete is sowre, and sowre swete, good is euel, and euel good, and con sequently, that truth is lyes, & lyes are

2. Tess. 2.

Esa. 5.

are truthes. And yet to say the truth it is maruel, that other the Pope, the Quene, the Nobilitie and commons of Englande, or any other bodye els where, shulde or can credite or beleue suche wethercorkes & dubblefaced dreamers of mischefe as Gardener and Boner are. Whose wrytynges agaynst the wycked and vsurped authoritie of theyr louynge father nowe the Romyshe byshop, and the vnlawfull mariage of the Quenes mother with kinge Henry the eyght (for so they called them both than) shall to both theyr perpetuall shames remayne, whan they are bothe gone to the deuel, excepte they earnestly repent in tyme, and ratifie agayne that, that they truely wrote than. For yf theyr wrytinges were than false, why dyd they (yf it were but for shame of the world) affirme any falshed, and cause it to be wrytten and printed, excepte they wolde openly shewe them selues to be the very chyldrē of the deuell the father of al lyes & falshed: yf those thinges that they wrote than were true, why do they nowe so shamefully deny them in al theyr wycked doynges

ynges: why do they not nowe sticke vnto the truth of them euē vnto the death: Unto death quod he: Naye. whoo there my frende. For bothe they haue alwaye ben mosse tender ly brought vp, and theyr flesshe is to fyne, delicate, nyce and to tender to suffer ether imprisonment or death for the trueth sake. yea they had rather put fyue hundreth to death for affirmyng the truthe (as they haue done many already in theyr tyme) than they wolde either sticke to it them selues, or suffer other godlye persones to lyue, that wolde wyth tothe and nayle sticke vnto it. But here I wyll let passe these open enemies both to God, to the truth, and to all true Christianes inhabitinge the realme of Englande, and cōmit them to the vnsearcheable iudgement of hym, whych knoweth best howe to vse both them, and al other hys creatures to the settynge forth of hys glorye, and wyll nowe procede to my matter.

Whan I had in latin red the notable confession of the fayth of that excellent learned mā Huldrik zwinglius, I cōsydered (yf it were turned in-

into Englyshe) that it wolde be both profitable & confortable to a great multitude of my contrey folke, namely to them that are but yongelinges and weake in knowlege of true religion, wherof some perchaunce are in prysone already for the gospel sake, and some shall hereafter be called before the Magistrates to gyue a rekening of theyr faith: whervnto yf they shalbe requyred, ther is no remedy, but openly and playnly to confesse wyth theyr mouthes, what they beleue wyth theyr hertes, vnlesse they wil forsake Christ and his open truthe, and so (whych God forbyd) runne into the hasarde of eternal damnacio. Therfore they must vnfaynedly saye wyth S. Paule: I beleue, and therfore I speake. For vndoutedly, yf euer we loke to be saued, the playne and open confession of the mouthe must nedefully go wyth the ryghte beleke of the herte, thoughe dredful death shalde immediatli folowe. To beleue with the herte iustificth (sayeth S. Paul) but to knowlege wyth the mouthe maketh a man safe. S. Peter lykewyse vouchyth the same, sayeng:

A christiã ought plaĩly & openly to confesse with his mouth, the right beleefe of his herte.

2. Cor. 4.

Rom. 10.

1. Pet. 3. Be ready alwayes to gyue a reken-
ning or an answere to euerye man
that asketh you a reason of the hope
that is in you, and that wyth mek-
nesse and feare, hauyng a good con-
science.

By these and suche lyke authori-
ties and examples of Goddes holye
worde it dothe playnly appere: that
yf the Magistrate or tyrañt demañd
of any a rekenynge of theyr belefe,
they muste in any wyse boldly and
constantly declare it, thoughe they
se euen death before theyr eyes.
It is therfore no lesse but playne hy
pocrisie, dissimulation and halfe a
denial of the fayth of Christe, to be-
leue ryghtly wyth the herte, and for
fear, flatery, lucre or worldly gayne
to saye or do the contrarye. God
graunt vs all therfore to do as Je-
sus the sonne of Syrack sayeth:
Ecclc. 4. Stryue thou for the truthe (sayeth
he) vnto death, and God shall fyght
for thee agaynst thyne enemyes.

But here one of good knowlege
Obiection. wyl saye. Syr I am not yet come
vnto that perfection to dye for my
fayth sake: neither to forsake my cũ
trey, and therfore I wyl abyde by it
and

and tary here styl.

I answere: then I wyl aduyse thee whosoeuer thou arte, to make thy rekenyng wyth thy selfe before, & ampyne thyne owne herte & consyder well: whether thou doest vnfaynedly feele in thy selfe suche a stronge & stoute stomake, that thou canst be content boldly to confesse & byde by thy fayth: and for the truth sake wyllyngly and gladly forsake father, mother, syster, brother, wyfe chyldren, and al worldly pleasures, and further suffer therfore shame, rebuke, losse of all thy landes, goodes, and promocions, forsakyng of thy kynsfolke and frendes, loge imprisonment, tyrannical tormentes, and finally mosse shamefull death: yf thou (I saye) vnfaynedly feelest in thy selfe suche a lusty corage that thou canst constantlye and wyth a joyful herte do al these thynges for the loue of thy Lorde, and for the truthe sake, than on goddes name stande vnto it and abyde all sharpe stormes and tempestes, & God shall (as Syrak sayeth) fyght for ther agaynst thyne enemies. And so in al thy greatest trouble thou shalte glo-

Answere.

Eccle. 4.

rifie God.

But contrarie wyse yf thou feele in thy selfe weaknesse, and arte afrayed that thou arte not able to suffer all these thynges, doutynge that thou can not stande stably in the open confession of thy ryght fayethe & beleue, and patiently suffer al the afore named tormentes: Than I wil aduyse the in any wyse to followe Christes aduertisement and cõmaũdement, sayeng: whã they persecute you in one cytie (wherin is vnderstanded village, towne, cuntrey or region) flye vnto an other. For yf thou feeling in thy selfe suche weaknesse wilt aduenture to tarye stylt, than beware of these terrible threatnynges of Christe, sayeng: who so euer shall deny me before men, him wyl I also denye before my father whych is in heauẽ. Agayne, who so euer shalbe ashamed of me & of my wordes in this aduoutrouse & sinful generacio: of him also shal the sonne of man be ashamed whã he cõmeth in the glorye of hys father wyth the holy Angels. Come alwaye therfore spedely, and preuent these great daũgers of denyal of Christ, and of hys

Math.10.

Math.10.

Marc.10.

knowen

knowen truthe.

But thys my poore and symple aduice good brethrē and systers toucheth nothynge at al any of vs that are alreadye come awaye for the gospēl sake. For (God be praysed therfore) we haue obeyed Christes voice both speakynge in S. Iohn & in S. Paule. In S. Iohns Reuelacion thus sayeth Christ: Come away my people from Babylō, that ye be not partakers of her synnes, that ye receaue not of her plages. In S. Paul thus sayeth the Lorde: Come out frō amonge them, and seperate youre selues from them (sayeth the Lord) and touche none vncleane thynge: so wyll I receaue you, and wyl be a father vnto you, and ye shalbe my sonnes and doughters, sayeth the Lorde almyghtye. Apoc, 18. 2. Cor 6.

Loo, these two scriptures I haue rehersed agayne, both for our singuler comforte, and for the comfortes of al them, that shall do the lyke that we haue done by cōmynge awaye. And in wayinge of these two aforesayd scriptures I can not but moch reioyse and prayse God on oure behalfe, and that for diuers consydera-

cions followynge:

1 Fyrst by comyng away we haue declared oure selues to be Christes people. For Christe sayeth: come awaye my people from Babylon. Marke that he calleth the flyers frō ydolatrie hys people. Seyng thā in thus flyinge awaye we are accompted by this place of scripture to be of Christes people, haue we not muche cause in our hertes to reioyse & glorifie God? I thinke we haue.

2 Agayne, for that we haue obeyde the Lordes voyce sayeng: Come away: Come out from amōge them: Separate your selues from them: touche none vncleane thynge, we shal vndoutedly be partakers of the
Deut. 28. Leui. 26. blessynges mencioned in the holye scriptures: The yf we be partakers of Goddes blessynges, it is a plaine assurance that God is on our syde. yf God be on our syde, who thā can finally preuayle agaynst vs? Doutlesse, neither Deyler, Kinge, Quene tyraunt, deuel, death nor hell.

3 Further, in commyng awaye we haue declared that we vtterly detest and abhorre al Idolatrye, superstycyon, papistrie and false worshippin

ge of God, and not to be partakers of them and other abhominacyons, whych nowe ouerflowe that noble realme of England: by reason wher of we shal and that most fortunatly auoyde and escape suche greate plages, as now hãge ouer it. For which cause let vs dayly more & more studye to be thanckful vnto the Lorde.

Finally, as we haue obeyed (blessed be God therfore) those commaũdementes: Comme awaye: Comme out from amonge them: Separate your selues from them: touch no vnclean thynge: So shal we be partta-kers of these promeses followinge, that is: so wyl I receaue you: and wyl be a father vnto you: & ye shall be my sonnes and doughters, sayth the Lorde almyghtie.

These swete promeses and spiritual confortatiues let vs be myndful of both whan we laye vs down to rest, & whẽ we ryse vp agayn. And giue God most hertie thanckes both for them, and for that grace that he gaue vs to leaue our countrey, lyvynges and promocyons and cõme awaye.

But here a papist wyl saye that

Obiection I am out of my witte, to saye that we are fortunate with commynge awaye, nowe suffering greuouse exyle, dispatched of our lyuinges, forsaken of our kynsfolke, and out of the Quenes fauoure. Thys (wyl he saye) is to cõme out of Goddes blessyng into a warme sonne.

Answere. I answere: The fleasly and carnal reason wyl iudge no lesse. But yf we iudge after the rule of holy scripture, it is qwyte contrarie: For all Christes scholars muste suffer trouble in thys worlde. As S. Paul affirmeth, sayinge: Al they whyche wyl lyue godly in Christ Iesu shal suffer persecution. Thys exile therfore is our crosse, whych we muste esteme to be sweete vnto vs for Christes sake, because he sayeth: he that taketh not hys crosse and foloweth me, is not worthy e of me. And: yf a man come to me, and hate not hys father and mother, and wyfe & chyldren, and brethren and systers, yea and hys owne lyfe also, he can not be my disciple.

2. Tim. 3.

Mat. 10.

Luce. 14.

And touchynge our persecution and exile let vs patiently beare it. For Christ suffred muche more per-

secu

secucion for vs. And was compelled in hys infancie (kynge Herode sekynge to destroye him) to flye away out of his owne native cuntrey into a straunge lande, and there to tary a lõge tyme tyl the death of his persecutour. *Matth. 2*

As for the Quenes displeasure towardes vs (though perchaunce some other causes are pretended) it is doutles for ỹ gospel sake. Therfore let vs strongly beare it, and cõmitte our hole cause vnto God, & let hym alone wyth the redresse therof, and dayly praye for her true conuersion vnto ỹ enbracynge of Christes true religion.

But concernynge the spoyle of your landes, goodes and possessiõs, and the lawles robberie of oure lyuynges and benefices, let vs gladlye cõmitte them into the handes of God, and he wyl moste surely (whã he seeth conueniẽt tyme) recõpence euery peny to the vttermoste, other one waye, or els an other: other spiritually, or bodely, or both. Let vs truste surely to Christes recompensacion, whyche promyseth to vs (I saye to vs) repayment, sayeng: *Let vs truste surly to Christes payment.*

Matth. 19 Euery one that forsaketh house, or brethren, or systers, or father, or mother, or wyfe, or children, or lãde for my names sake, shal receaue an hundreth folde, and shall inherite euerlastyng lyfe. Lo here Christ sayeth: Euery one. whyche consydered, than saye I, that he dothe not except vs, nether any that hath done as we haue done. For hys promyse is vniuersal. And as the promyse is vniuersal, so is also the performance therof, yf man continueth faythfull in hys callynge.

The promyse is vniuersal.

Luc. 18. Saynt Luke rehersyng thys sayeng of Christ, sayeth thus. Verelye I say vnto you: Ther is no mã that hath forsaken house, eyther father or mother, eyther brethren or wyfe, or chyldrẽ (for the kyngdome of goddes sake) whyche shall not receaue muche more in thys worlde, and in the world to come lyfe euerlasting. As thoughe Christ shulde thus say: No man for my cause shal suffer dãmage here, but shall enioye muche more againe for it, both in this lyfe, and in the lyfe to come.

Marc. 10. S. Marke telleth Christes tale after thys sorte: Verely I saye vnto you:

you: There is no man that hath forsaken house, or brethren, or systers, or father, or mother, or wyfe, or children, or landes, for my sake and the gospels, but he shall receaue an hundrethfolde nowe in this lyfe, houses and brethren, and systers, and mothers, and chyldren, and lādes with persecucions, and in the worlde to come eternal lyfe. *Hundreth fold.*

Thys hundrethfolde signifyeth a mynde muche better content and satisfyed with that porcion be it neuer so lytel that God shall gyue one towardes hys fyndyng in hys eryle & aduersitie, than wyth that great abūdaunce had in tyme of prosperitie.

Christianes for Goddes glorie forsaking theyr houses and goodes, for one houle forsaken shalbe many times moste hertely welcome to many godly mennes houses. yea the faythful shal so gladlye receaue thē and charitably intreat them, that they shall thynke them selues fortunate to haue in theyr houses suche straungers and geastes.

So thought Symon the Tāner that lodged Peter, & lykewyse Cornelius the captayne. *Act. 10.*

Act. 16. So were Paulus and Sylas at Philippos moste gladly take to lodgynge wyth godly Lydia the seller of purple, whych sayd vnto them: yf ye thynke that I beleue on the Lorde, come into myne house and a byde there. I could here bryng you exemples of Abraham, Job and Dauid, whyche for theyr patient sufferyng exyle, spoyle, and losse of lande and cuntrey, were muche more abundantly enriched of God afterward, than they were before.

But here my good brethren and systers, I praye you marke the exãples of two noble gentlemẽ, the one named Iouianus and ỹ other Valẽtinianus, beyng both of the in hygh fauour and authoritie, and were Capitaynes of a thousande men a pece vnder Iulianus the Emperoure, whych in the begynnyng professed Christ but afterwards forsoke him, and persecutyng the Christianes became a playne Apostata. Thys wycked Emperour by a lawe cõmaunded al hys men of warre vnder payne of losyng theyr promocions to do sacrifice vnto hys false Goddes. Iouianus notwythstãdyng rather than

Iouianus & Valentinianus.

In histo. Tripar. lib. 7. ca. 1

than he wolde obey a wycked com-
maundement of a wycked Empe-
rour, and so denye and sclaūder the
profession of his fayth in Christ, cho
se vtterly to forsake and departe frō
hys great promocion. For whyche
cause Christ wel recompensed hym.
For after the worthy cruel death of
that wycked Emperour, Iouianus
was aduaunsed to be Emperoure
nexte after hym.

Es Theo-
doricus. li.
4. cap. 1.

So lykewyse the noble gentelmā
Valentinianus beynge a christian
folowynge hys maister the said wic
ked Emperour Julianus whan he
wente to the Temple of hys false
Goddes, was of the heythen Preste
besprincled wyth holy water. And
beynge greued therwyth, for the ze-
ale that he bare vnto Christe, gaue
the preste a blowe of the eare, & bold-
lye sayde: that wyth that water he
was rather polluted than purged.
For whych thynge, he was first im
prisoned, and than exiled and banys-
shed. Neuertheles for hys feruente
zeale in gyuynge the heythen preste
a blowe, Christ afterwardes wel re-
compensed hym. For nexte after the
death of the sayd Emperour Iouia-
nus

Theodoret
cus li. 4. ca
5. & Tri-
par. hist. li.
6. cap. 35.

So may
one right-
ly saye of
the Pa-
pistes ho-
ly water.

nus, was he exalted to be Empe-
rour of Rome. So is it playne, ỳ for
their great losses of their promotions
for the professiō of their fayth sake,
Christ euen in thys lyke recompen-
sed eyther of them an hūdreth fold.
I coulde bryng mo histories to the
confirmacion of this matter, but I
wyll for thys tyme content my selfe
with these. But yet one lessō derely
beloued let euery one of vs learne
of S. Paule, and saye wyth hym e-
Philip. 4. uen from the very herte thus: I ha-
ue learned in what so euer state I
am therwith to be content. I know
howe to be lowe, and I knowe how
to excede: Euery where and in all
thynges I am instructed both to be
ful and to be hongrye, both to haue
plentie, and to suffer nede. I can do
all thynges throughe Christe that
strengtheneth me.

Thus makynge an ende of my
longe bablyng wyth you dearly be-
loued brethren and systers, I here
present vnto you the notable confes-
sion of the fayth of ỳ greate learned
man Huldrik Zwinglius, whych I
haue after my grosse knowlege la-
tely translated out of laten for the

instruccion and comfort of the true Christianes of Englande. And whā I had translated it within lesse thā one leafe of the last ende, one of our brethren shewed it to me translated already many yeares ago and printed at Zurik. Whych thynge had almoste caused me to suppresse my translacion: had not an other after that tolde me, that of the old translacion ther was but a smale nombre printed, & many of them were loste. In consyderacion wherof, he aduysed me & that earnestly to put forth thys my translacion, bothe for the profyte of many of my Christē brethren whych neuer red the former translacion, and also for the reuiuyng of so worthy a confession, and so haue I done.

I haue also added therunto two lytle Epistles of myn owne: the one conteynyng my poore and symple iudgement concernyng the confession of synnes, howe farre the holye scripture wyl beare therwyth. And what I thynke touchynge eare confessiō howe reuyued agayne in Englande. The other Epistle is an answere to the demaunde of a godlye lady

lady moste instātly desyryng me to declare vnto her ẏ true meaning of an hard texte of ẏ vi. cha of S. Paules Epistle to the Hebrues, & also what is the synne against the holy ghost, and howe and wherin it differreth from all other synnes.

These thynges wrytten after my rude maner and nowe put forth in printe I besech you take in good worth, and of your Charitie remembre me in youre dayly prayers.

VVe whyche preache the Gospel in cyties, townes and villages, of christē fe-lowship & Charles noble Emperour consecrated & holy appointed to equitie and ryghte ousnes, haue longe desyrously loked for when a rekenyng of oure fayth, whych both we haue & professe, shuld be required of vs. And whyle we stād thus in a redynes, it is sayd, rather of comon brute, then of any sure and certayne message or tydynges, that many alredy haue prepared and fur-nished the order, summe and fournie of their fayth and religion, which they maye spedely present vnto you. And here are we in great doute and perpleritie, for on the one part ỹ lo ue of truthe and great desyre of comō quietnes pricketh vs forwarde to do the same our selues, that we se other do: And on the other syde, shortnesse of tyme afrayeth vs, Partlye, for that we muste do al thynges to hastely, & passe them ouer to lyghtly, because of your great haste, (for so the rumour goeth that you wyl make haste from thense.) And partly, because we whi-che are preachers of goddes worde in

cyties, townes and villages are placed farther abrode, than we can in so shorte a tyme assemble and take aduisemēt, what were moste mete to write vnto your hyghnesse. Wherfore seyng that we haue alredy sene the confession of the fayth of other, yea and also the confutacion of their aduersaries (which neuertheles semed to be prepared before any thinge (touching that) was demaūded of them) I thought it was not vnmete yf I also priuatly without the hypocraūce of my contreyfolke shulde forthwith declare a reason and rekenyng of my fayth. For although other matters require softe and easy hasse, yet in this thyng quicke spede is to be made, lest (ỹ matter slouthfully passed ouer) we shulde fall in daunger other of suspicious silence, or els of presumptuouse negligence. Lo therfore (O moste myghty Emperoure) here I offer vnto youre maiestye the summe of my fayth on this condicion, that I maye also wytnesse therby my selfe to commit and suffer the iudgemēt not only of these articles, but also of al other whych I haue hertofore at any tyme wrytten, or by the goodnes of God hereafter

shal

shal wryt, not to one only, neither yet to a fewe, but to the hole Churche of Christ so farre as it pronounceth by the rule and inspiracion of Goddes worde and spirite.

The first article.

His fayth of the vnitie & trinitie of God.

Fyrst of al I bothe beleue and knowe, that ther is but one alonly God, and that he is of nature good, true, almighty, ryghteouse, wyse and mercyful, the maker and gouernour of all thynges visible & invisible. And that the Father, Sonne, and holy Ghost are thre persones, but the Essence & substance of them is simple, vnmixte and but one alone. And concerninge the Godhed and names or thre persones I agree vtterly in opinion in al thinges wyth the declaracion of the Crede aswel of *Nicene* as of *Athanasius*.

His beleue of Christ the sonne of God & the sonne of man.

I beleue that the Sonne hath taken to hym fleshe, vnderstandynge therby, that he hath verely and truly of Mary the vndefyled and perpetual virgine taken to hym the nature of man, yea the hole man, whych consisteth of body and soule, and that after this maner: That the same hole mā

Of two natures in one persone

is so taken into the vnitie of substãce or persone of the sonne of God, that man maketh not a proper or special persone, but is taken vnto the inseperable, indiuisible, and vnlousable personage of the sonne of God. And al be it that both natures, that is the Godhed and Manhed so kepe styl their natures and properties, that both of thē in hym may truely and naturally be knowen and perceaued, yet neuerthelesse the distincte and seueral properties and workinges of natures diuid not the vnitie of persone. No more than in man the soule and body make two persones. For as thei are of most diuers and contrary natures, so are they also of sundry properties and operations. And yet man whych consysteth of them both is not two persones, but one: Euen so God and Man is one Christ: the perpetual sonne of God from euerlastynge, and the sõne of Mã frõ ỹ tyme appointed & determined. One persone, one Christ, perfecte God, and perfect Mã. Not that the one nature is made the other, or that they are mixed, confounded or disordred amonge them selues, but that either of thē abydeth styl in his owne pro-

The distincte properties & operations of the two natures in Christe diuide not the persons.

propertie. And yet ỹ vnitie of persone by these sondrie properties is not dis-ioyned. And thus one & ỹ same Christ touchyng ỹ propertie of his manhed cried as a chylde, grewe & wared, in-cocased in wyledõe, hõgred, thyrsted, dyd eat, drynke, slepe was hote colde, bratẽ, dyd swet, was wounded, mur-dered, affrayed, was in heuinesse, and suffred other thinges, whych pertain vnto the payne and punyshment of synne, and yet was he vtterly gyltles and moste estraunged from synne it selfe. But touchynge the propertie of hys Godhed, he ẽwyth the Father and ỹ holy Ghost ordreth, goeth thorow, ruleth, sustayneth and nurrysheth all thynges both hyghe & lowe, he lyght-neth the blynde, restoreth the lame, calleth vp the dead, wyth a lytle word throweth downe his enemies, beyng deade he taketh agayne to hym lyfe, he ascendeth vp to heauẽ, and sendeth downe the holy Ghost as his owne spirite. And one and the same Christe abydynge in one persone of the sonne of God doth al these thynges, albeit they are contrary in nature and pro-pertie, so that euẽ those thinges, whi-che belonge properly to the Godhede,

because of the vnitie and perfectiō of
persone, are sometyme ascrybed and
imputed to the Manhode: and cōtra
rye, those thynges whych are proper
to the Manhode, are sometyme spo-
Iohan. 3. ken of the Godhede. He sayd: that he
hym selfe beynge the sonne of Man
was in heauen, when he had not yet
1. Petri. 2. in body ascended into heauen. Peter
also sheweth: that Christe suffred for
vs, when only hys mānhode could suf-
fer. But for vnitie of persone it is tru
lye sayd: bothe that the sonne of God
suffred, and that the sonne of mā for-
gaue synnes. For bothe he whyche in
one persone is the sonne of God, and
the sonne of Man, touchynge the pro-
pertie of hys manhode, suffred: And
he whych in one persone is the sonne
of God, and the sonne of Man, tou-
chynge hys Godhed, forgaue synnes.
So we saye: thys man is wyse, whan
notwythstandynge he consysteth as-
wel of body as of soule. And the body
is moste estraunged from wysedom,
yea it is a very poison and hyndraūce
of knowlege and vnderstandynge.
And agayne, we saye: the same mā is
sore cutte and wounded, whan onely
the bodye can receaue wounces, and

not

not the soule. Thus no man sayeth. 7
Of man there is made two persones,
whan to either partie hys owne pro-
pertie is attributed and applyed. And
agayne no man sayeth: that the natu
res are mixte, disordred and confoun-
ded, whan of the hole man that is
sayd, whych for the vnitie of persone
pertayneth to the hole, but for the pro
pertie of the parties belongeth onely
vnto one. Paule sayeth: whan I am 2. Cor. 12.
weake, then am I stronge. Who is it
that is weake? Paule. who ryghtly is
also stronge? Paule. But is not thys
sayeng contrarye to reason, vnstable
and intollerable? No. for Paul is not
of one nature, albeit he is but one per
sone. Therfore whan he sayeth: I am
weake, doutlesse that person speaketh
whych is Paule, but that that is sayd,
is neither spoken nor vnderstanded
of both natures, but only of the weak
nesse of the flesshe. And whan he say-
eth, I am stronge: Surely the person
of Paule speaketh it: but only hys spi
rite is vnderstāded. Euen so, the sone
of God is dead: Doutlesse he (whyche
by vnitie and singlenesse of persone
is bothe God and Man) is deade, but
that is only touchyng hys manhode.

Thus therfore not only I thynke con
cernynge aswel the Godhead and per
sones, as takyng to the nature of mā,
but so lykewyse haue thought al they
both olde and newe that are of ryght
fayth and beleke. yea and so thynke
they also that euen nowe acknowlege
the truthe vnfaynedly.

¶ The seconde Article.

Here fal-leth mans nes free wyll.

Secondarely, I knowe and
beleue, that thys moste excel-
lēt maiestie, which is my God,
doth frankely and wythout cō
straynt or let appoint and de-
termine of al thynges, so that his cou
sel and determinacion hangeth of no
cause or occasion of any creature, for
that is the propertie of the maymed
wisedome of man, to iudge and deter
mine by conferrynge and debatynge
of natural reasons, or by exemple go
ynge before. But God (whyche from
euerlastynge vnto for euer & euer w
one only and simple lokynge vp-
on beholdeth al thynges) nedeth no ac
compt, rekenyng, experience or profe
of thynges that are done, but beynge
on euery parte wyse, prudēt, good &c.
hath frankly determyned and set an
order in al thynges. For hys owne

Goddes prouidēce.

are

are al thynges that are. Hereof it is, that all be it wyttingly and aduisedly he in ỹ begynnyng wolde make mã, whych he knewe perfectly wolde fal, yet neuertheleſſe wolde alwell determyne, to cloth hys ſonne wyth mans nature, to repayre and reſtore againe the fall: wherby hys goodnes on euery parte doth appere. In whych goodnes is compriſed both hys mercy and ryghteoulnes. His ryghteoulnes he put forth, whan he caſt the tranſgreſſours out of the pleaſaunt manſions of Paradyſe: whan he tyed them in the priſon of mannes myſery, and fettered them in the chaynes of ſyckneſſes, and whan he layed the lawe vpõ them, whych (albeit it was holy) they could neuer of theyr owne power fulfyl. For here man beynge a dubble wretch learned, not only hys body to haue fallen into myſery, but alſo his mynde for fear of the lawe tranſgreſſed to be tormented. For whan after the ſpirite he ſawe that the lawe was holye, ryghteous and the meſſenger of Goddes mynde and wyll, as the whych cõmaunded nothyng but that that ryghte requyred, but yet alſo ſeynge that by deedes he coulde not fulfyl

Of mãnes creation.

In Goddes goodnes is conteyned mercy & righteouneſſe.

Roma. 7.

fyll the mynd of the lawe, he in hys owne iudgement condempned (the hope of attaynyng felicitie cast awaye) goyng awaye desperate from the sight of God, remembred nothing but that he shulde suffer the payne of eternal tormentes. Thus farre was Gods ryghteoulnes made open.

Mercy.

Christes incarnation

After thys whan the tyme shulde come to vtter hys goodnes, which frō the begynnyng he appointed to shew as well as ryghteoulnes, he sent hys sonne to take to hym oure nature on euery parte, except that that is dispoſed and redy to synne, that he made a brother and lyke vnto vs, myght be a mediator, whych for vs by offering hys innocent body vnto death, might satisfye Goddes moſt vpryght iuſtice, whych behoued to cōtinue holy, pure & vncorrupt aſwel as hys goodneſſe, that the worlde myght be throughlye aſſured both of the recompenſacion & satiſfyeng of hys ryghteoulnes, and of hys preſent mercy to be offered vnto vs. For seyng he hath to vs and for vs geuen hys owne sonne, howe shall he not to vs gyue al thiges with hym and for hym? what is it that we may not promyſe to our ſelues of him whi

Roma. 8.

che

the hath let downe, abased and hum-
bled him self hyther, to be not only lyke vnto vs, but also to be holly & fully our owne: who can maruel ynough at the inestimable rychesse and fauor of Goddes goodnes, wherby he hath so loued the world, that is, mankynd, to gyue his owne sõne for ỹ lyke of it: Iohan. 3. 1. Iohan. 4

These lyuely fountaynes & swete vaynes of ỹ Gospel I thynke are the only and alone medicine of the sycke soule, wherby she is restored bothe to God & to her owne selfe. For nothing can assure her of Goddes fauour, but God hym selfe. And he so lyberally, so abundauntly and so prudently hathe powred hys louynge kyndnes hollye vpon vs, that nowe he hath lefte nothynge behynde that we can desyre, onlesse any durst requyre any thynge more then enough, and aboue the ouerflowynge habundaunce. *The only medicyn of the syck soule.*

The thyrde Article.

THyrdlye, I knowe ther is no nother Sacrifice of purgynge synne, but Christ alone, (for Paule truly was not crucifyed for vs:) & that ther 1. Cor. 3.

Christ is the only waye to reconciliation & felicite.

ther is none so sure and vndoutefull pledge of Goddes goodnes & mercye as is Christ (for ther is nothynge so sure as God, which affirmeth ỹ same) and that vnder the sũne ther is none other name but the name of Iesus Christ, wherby we muste be saued.

Acte. 4.

Iustification of workes & prayng vnto Sainctes is here dispatched.

Here therfore (concernynge the attaynynge of Goddes goodnes & mercy) are refused as wel the iustificacion and satisfaccion of our workes, as the merites, deseruynges, prayers, and intercessions of all saintes, whether they be in earth, or in heauen. For here is but that one alonly mediator betwixte God and man, the God and man Iesus Christ. And Goddes election abydeth stedfast & sure, for those that he hath chosen before ỹ makynge of the worlde, he hath so chosen them, that he myght chose them out to hym selfe by hys sonne. For as he is gentel and mercyful, so is he holy & ryghteous. Al hys workes therfore resemble of mercy & ryghteousnes. Wherfore ryghtly his election smelleth of them both. Of hys goodnes it was to haue chosen whome he wolde, but it was of ryghteousnes to purchase and ioyne to hym selfe them that are chosen

1. Timo. 2

The electe are on this condition chosẽ, that by the sonne they myght be saued.

sen through hys sonne made a sacrifice to recompence Goddes ryghteousnes for vs.

The fourth Article.

FOurthly, I knowe that that great graundfathers father, our fyrst father Adã through selfe soue, by the subtyle suggestion, wycked temptacion and enuious coũsel of the deuel, was allured to thys pointe, to couet to be made lyke vnto God. And when he had committed that synne, he tasted of the forbydden and moste daungerous frute, wherby he fel into ẏ faute and gyltinesse of most horrible death and dampnacion, made therby the stubburne aduersarie and enemye of hys God. Wherfore whã God myght of equitie and ryght haue vtterly destroyed hym, yet beyng moste graciouse Lorde vnto him, he chaunged his euerlastynge payne and punyshment into a state, that is, to make hym a bond seruaunt, whome he myght haue worthelye punyshed wyth euerlastyng death and vtter destruccion. For asmuch than, as neither he, nor

Of originall synne.

yet

They are called bōd that are saued, whan of right they might haue bene kylled by their takers.

yet any that is borne of hym can take awaye thys state and condicion of bō dage (for a bondman can not but beget another bond mā) he hath by the deadly taſtyng of the forbyddē frute, keſt all hys poſteritie into bondage. Nowe therfore touchynge original ſynne I thynke thus:

That is truly called ſynne, whyth is cōmitted againſt ỹ lawe: for where no lawe is, there is no tranſgreſſion. And where no tranſgreſſion is, there is no ſynne, as ſynne is properlye taken, that is, ſo far as ſynne is a dede, a faute, an acte or offence. Therfore I acknowlege that our fyrſt father ſynned a ſinne, that is ſinne in dede, that is to ſay, an acte a faute, and a deteſtable thynge. But they that are borne of hym haue not ſynned after that maner. For whyche of vs haue bytten wyth our teeth and eaten the forbydden frute in Paradice? Wherfore wil we nyl we, we are cōpelled to graunt that original ſynne as it is in the chil dren of Adam, is not properly ſynne, as it is nowe declared, for properly it is not an acte or dede cōmitted againſt the lawe. But it may properly be called, a byrthſore, a naturall ſyckneſſe & diſeaſe

disease, and also it may be called a sin ful state and cōdicion. A disease it is, for as he of self loue fel, so we also fal It is also a synful state or condicion: for lyke as he by his synne was made bond and subiecte to death, so we also are borne bond, the childrē of wrath, and subiecte to death. Al be it I passe nothynge yf thys disease and condicion after Paules maner be called syn, yea it is suche a synne, that who so euer are borne in it are the enemies & aduersaries of God: for hither the syn ful state of our byrth draweth vs, and not the actual cōmittynge of offence, excepte so farre as oure fyrst parent hath cōmitted it once. Therfore the very cause of enmitie & death is the synne and offente committed of Adā, and that is verely synne. But this syn whych cleaueth to vs in our concepcion is verely a natural disease & a synfull state, yea a necessitie of dyenge. Notwythstandyng that neuer shulde haue ben by byrth onely, had not offence fyrst defyled the byrth. Synne therfore is the cause of mannes mysery, and not the byrth. But of byrth it is none otherwise, than of it that foloweth of the foūtayne and principall

Synne is the cause of mannes miserie.

cause

cause. The confirmacion of this sentence is grounded both vpon authoritie and exēple, Paule speaketh thus: yf by the synne of one, death reygned by the meanes of one: muche more they (whyche receyue abundaunce of grace, and of the gyfte of ryghteousnes) shal raigne in lyfe by the meanes of one, that is to saye, Jesus Christ. Here we se that synne is properly taken. for this one, is Adam, throughe whose fall death hāgeth ouer our neckes. Agayne the same Paule sayeth: All haue synned and haue nede of the glorie, that is, the goodnes & lyberalytie of God. Here synne is taken for the disease, state and byrth, that we al are sayd to synne, yea before we are powred out into thys lyght, that is, we are in the state and condicion of synne and death, yea before we synne in acte or dede, whyche sentence vnauoydably is agayne strengthned by these wordes: Neuerthelesse death raigned from Adam to Moses, euen ouer them also which had not synned wyth lyke transgression as dyd Adā. Loo, death is vpon vs, albeit we haue not synned lyke as Adam dyd. Wherfore? For he synned in dede, but seyng

Roman. 5.

Autoritie

Roman. 3.

Roman. 5.

we

we haue not synned after ỹ maner, why dothe death deuoure vs? For he is dead because of synne, and beynge dead, that is, iudged to death, he hath begottē vs. Therfore we also dye, but thorowe hys faute, and by our owne synfull state and disease, or yf thou wylt, by synne, but takē vnproperly. The exēple is suche: one takē prisoner in battel, by his vntruth, disloyaltie & ennemitie hath well deserued to be a bondmā. They that ar borne of him, that is, the bondmannes childzen are made bond, not by faute, acte or offence on theyr behalfe, but by state & condicion, whych followed the faute: for theyr father of whome they were begotten, had deserued that by offence. The chyldzē haue not ỹ offēce, but the punyshment & penaltie of the offence, that is, the state or condicion, the bōdage and prison. yf ye lust to cal these thynges offence, because they are executed and ministred for offence, I forbyd you not. To be short.

Exemple. The state sprīgheth of the faute.

I acknowledge this originall synne by condicyon & infectyō to spring in al mē which are begotten thorough the affectyon of man and woman. And I knowe: that we are by nature

Ephe. 2.

the chyldrē of wrath: but thorow'grace, whych by the second Adam Christ hath restored the fall, I doubt not to be receyued amonge the chyldren of God, and that after thys maner that followeth:

¶ The. v. Article.

It is rasshnes to condempne infantes dying with owt baptym of water.

Fyrstly. Doutlesse thys is euident: yf in Christ the seconde Adam we are restored vnto lyfe, lyke as in the fyrst Adā we are gyuen ouer to death, than do we rashly cōdempne the chyldren borne to christen parentes, yea and the chyldren of the heythen also. For yf Adam by synnynge could destroye all mankynde, and Christe by dyeng hath not quickened and redemed all mankynde frō the great mysery brought in by hym, then is not lyke the saluacion restored by Christ, and so (whych God forbyd) thys scripture is not true: As in Adam al dye, so in Christ are al restored to lyfe.

1. Cor. 15.

He wyll not diffine of the infātes of the heythen.

But howe so euer men determine of the infantes of the heythen, thys certaynly we affirme, because of the power of saluacion performed by Christ

Christ, that they rashly gyue sentence wythout reasonable cause, that iudgeth them to the euerlastynge curse, partlye, for the sayd cause of restauracion by Christ, and partly, for the free election of God, whych foloweth not fayth, but fayth it, wherof I wyl speake more in the article folowyng. For they whyche are chosen from euerlasting, doutlesse are chosen before they haue fayth. Therfore they whych for lacke of age haue not fayth, ought not vnaduisedly to be condempned of vs. For albeit they haue it not yet, yet goddes electiō is hyd from vs, of whō yf they be electe, we iudge to hastelye of thynges to vs vnknowen.

He diffi-nyth of the infantes of christianes

Neuertheleſſe touchynge the infātes of Christianes we diffine otherwyse, that is to saye: that so many as are the infantes of Christianes are of the congregacion of Goddes people, and partes & membres of his church, whych we proue of thys wyse: By the wytnesses almoste of al the prophetes it is promysed that the cōgregaciō of ỹ heythē shulde be gathered together to the churche of Goddes people. And Christ hym selfe sayeth: Many shall come from the East and from the

West and shal sytte wyth Abraham,
Isaac and Iacob in the kyngdome of
heauen. And: Go ye into al the worlde
and preache. &c. But to the churche of
the Iewes their infantes perteyned
alwel as the Iewes them selues.
Therfore no lesse pertayne our infan
tes vnto the churche of Christ, than in
tyme past the infantes of the Iewes.
For yf it were otherwyse, then were
not the promyse performed and ra-
tifyed: for than we shulde not equally
sytte with Abraham in Goddes king
dome. Doutlesse he was nombred to
the church wyth them, whych also af-
ter the flesshe were borne of hym. But
yf our infantes be not so nombred
wyth theyr parentes, as were the in-
fantes of the Iewes, thã were Christ
not indifferent, but partial and enni-
ous towarde vs, denying to vs that,
that he had gyuen to them of olde.
whych were to muche wyckednes to
affirme. For otherwyse al the prophe-
cies concernyng ỹ callyng of the Gẽ-
tyls shulde be made of none effecte.
Therfore, for asmuche as the infãtes
of the Christianes are alwel of the vi
sible church of Christ, as are theyr pa-
rentes or other that be of age, it is cu-
dent

20 Math. 8. Marc. 16. Gene. 17.

dent that they are aswel of theyr nom 21
ber whõe we iudge elect, as are theyr
parentes. For thys cause it is, that I
iudge them to do wyckedlye and pre-
sumptuously, whyche appoint to con-
demnacyon the infantes of Christia-
nes, seyng that so many playne wit-
nesses of scripture affirme the contra
rye. Which shewe that the church of
the gētyles shall not nowe be equall,
but much mor large, than the church
of the Iewes. All which thynges
shal nowe be made playne, when we
shall shewe our fayth concernyng the
Churche

The.vi. Article.

Syrtlye, Cōcernyng the church,
thus we thynke: ỹ the Church
in ỹ scriptures is diuerslỹ takē. *Of the church of the elect.*
Fyrst it is takē for those chosē,
which by ỹ wyl of God are ap-
pointed to eternal lyfe. Of whyche
Paule speaketh, sayeng: that she hath *Ephe.1.5.*
neither wrynkle nor spotte. Thys
Church is knowen only vnto God.
For he only (after the worde of Salo- *3.Reg.8.*
mon) hath knowen the hertes of the
chyldren of men. But neuertheless,

they that are membres of thys churche knowe verely that they themselues are electe, and are membres of thys fyrst Churche, because they haue fayth in Christ. But they know none other mẽbres therof beside themselues, for so is it wrytten in the actes of the Apostles: And they beleued as many as were ordeined to eternal lyfe. Therfore they that beleue are ordeyned to eternal lyfe. But who truly beleueth, no man knoweth but he that beleueth. Be therfore nowe is sure that he is the chosen of God. For he (after the worde of the Apostle) hathe the earnest of the spirite, wherwith he beyng dispouled and sealed, knoweth hym selfe to be made, not bond, but verely free, and the sonne of the familie. For that spirite can not deceyue. Whych, yf he beare recorde vnto vs & certifyeth our cõsciences, that God is oure father, & that we beynge sure and wythout feare do cal hym father, not doutyng but that we shal go vnto the euerlastyng inheritaunce, than is it certayne that the spirite of of the sonne of God is powred into oure hertes. It is certayne therfore that he is electe whych is so surely by

Act. 13.

Ephe. 1. 2. 2. Cor. 1. 11

The felicitie of fayth is to knowe that he is the inheritoure of eternal lyfe.

fayth

faith perswaded. For they that beleue are ordeyned to eternall lyfe. But many in times past were, and many nowe are chosen, whych yet haue no fayth. The blessed mother of God, Iohn and Paule whyle they were yet but infantes and lytleones were they not electe: that before the creacyō of the worlde: but thys they knewe not in their īfācy nother by fayth nor reuelacyon. Mathew, zacheus, ỹ righth ād theke, & Magdalē were they not also electe before the world was made: and yet they knewe not that, tyl they were lyghtned by the spirite, and drawen of the father vnto Christ Hereof therfore it maye be gathered, that this fyrst churche is knowen onlye vnto God, and that they only whiche haue a sure and an vnshakē fayth knowe them selues to be membres of thys churche.

Act. 13.

Ionh. 6.

Agayne the Churche is taken vniuersally for al that are rekened vnder the name of Christ, that is, whych haue gyuen theyr names to Christ. Of which a great sort acknowlege Christ sensibly by confession of fayth, & vse of Sacramentes, and yet in theyr hertes other they abhorre hym, or els

Of the vniuersall & sensible Churche.

knowe him not. Therfore we thinke, that so many as acknowledge the name of Christ, are of that Church. So was Judas of the church of Christe, & al they that stept backe from Christ. For of the Apostles Judas was alwei thought to be of the churche of Christ, as Peter or John, whan he was nothynge lesse. But Christ knewe who was hys, and who was the deuelles. Of thys knowen and sensible church (albeit it agree not in thys worlde) are al that with mouth cõfesse Christ, although there be many reprobates amonge them. For Christ paynteth out thys church by a proper parabel of ten virgins, wherof fyue were wyse, and fyue folyshe. Thys churche also somtyme is called electe, albeit it is not ỳ fyrst church, whych is wyth out spotte. but lyke as by the iudgement of men it is Goddes church for the sensible confession of fayth, so by the same reason it is called electe. For we iudge them both faythful and chosen, whyche gyue theyr names to Christ. So spake Peter, sayeng: To the electe whych are scattered thorow Pontus. &c. where by the name of Electe he vnderstãdeth al them whych were

In thys church aswell the euel as the good are cõteyned.

Mat. 25.

1. Pet. 1.

were of the cõgregacions, to the whi- 25
che he wrote, and not them only whi-
che properly are chosen of the Lorde.
For as they were vnknowē vnto Pe-
ter, so could he not wryte vnto them.

Fynally, the Churche is taken for
euery partyculer assemble, company
and congregacion of thys vniuersal &
sensible church, as: The church of Ro-
me, the Churche of Aulbrough. The
Church of Lyõs. There are also other
maner of takynges of the Churche,
whych I wyl passe ouer wyth sylence
at thys tyme.

But here I beleue that ther is one
Church of them, whyche haue the sa-
me holy spirite that certifyeth them,
that they are the true chyldren of the
housholde of God, and these are the
fyrst frutes of churches. That church
I beleue verely can not erre, namely
in those chefe foundacions of ỹ fayth,
wherin the chefe pointe of true religi
on consysteth.

I beleue also that the vniuersal &
sensible congregacion is one church,
so longe as it holdeth thys true con-
fession of fayth, wherof it is sayde al-
redy. And I beleue that al they are of
ỹ churche, whyche gyue theyr names

to it accordynge to the rule and promyse of Goddes worde. I beleue also that the infãtes Isaac, Iacob, Iudas and all that were of the sede of Abraham, & also those chyldren whose parentes in the begynnyng of the churche at the preachinge of the Apostles came to take parte wyth Christe, are of thys Church. For yf Isaac and the residue had not bene therof, they had not receyued the badge of the church. Seyng therfor they were of the churche, the infantes and chyldren of the primatiue churche were also therof. And for that cause I beleue & knowe that they were marked wyth the Sacrament of Baptyme. by the recepte whereof, they were rekened to be of the nombre of the Churche. For so the very infantes acknowlege before the receyuynge of Baptyme by the mouthes of theyr parentes, and of theyr godfathers and godmothers when they are offered to the churche, yea rather because the promyse offereth them wyche is made no lesse vnto oure infantes, but muche larger and more often than to the infantes

The fathers & mothers, godfathers & godmothers & the churche it selfe acknoledge their infantes to be of the church

These are the foundacions of baptysynge infantes and commendynge them to the churche, agaynst whych al the craftye inuencions and subtyll deuises of the Catabaptistes can do no thynge. For not only they that beleue are to be baptysed, but also they that acknowlege, and they that are of the churche by the promyses of Goddes worde. For otherwyse vtterly none of the Apostles shulde haue baptysed any man or womā, because they were not throughly assured of the fayth of them that confessed and gaue theyr names. For Symon the iuggler and enchaunter, Ananias, Saphiras and Judas the traytoure wyth many mo were baptysed, whan they gaue theyr names to be christianes, and yet they had no fayth. Contratywyse Isaac beynge an infant was circumcised, whan he profered not hys name neicher beleued, but the promyse gaue the name. Then, seynge that our infantes are in the same state that ỳ Iewes chyldrē were, the promyse both prefereth the name & acknowlegeth them

Act.8.5.

Gen.17.

them to pertayn to our church. Ther fore baptyme (we speake of the Sacra ment of baptyme) as verely as Circū cision requyreth nothynge but one of these, that is, other confession or pro fessynge of the name: or els the coue naunt or promyse. Al whych thynges shalbe made more euidente by these that folowe.

The seuenth Article.

Sacramen tes geue not grace.

Seuēth. I beleue, yea I know, ỳ al Sacramentes are so farre of frō gyuyng of grace, ỳ they do not so muche as bryng or minister it. In whych asser cion perchaunce (O moste myghtye Emperour) I shalbe thought to mala perte. But thus fast standeth my iud gement. For grace as it is wrought and gyuen to vs of Goddes spirite (I speake after the facyon of latyn, whā I vse thys worde grace for forgeue nesse of synnes mercy and free bene fyte) so dothe that gyfte pearce, entre and attayne to our only spirite. But a guyde or chariote is not nedful to ỳ spirite. For the spirite is a power and cariage wherby al thīges are caried, neither

neither haue we redde at any tyme in the holye scriptures, that sensible thynges (as Sacramentes are) could certaynly bryng wyth them the spirite. But yf at any tyme sensible thynges haue bene caried wyth the spirit, then it was the spirite that caryed, & not the sensible thynges. 29

So when the vehemēt wynd was brought, by the power of the wynde tongues were also brought, but the wynd was not brought by the power of tongwes. So the wynd brought the quales, and caried awaye the locustes, but no quayles or locustes at any tyme haue bene so swyfte to carie the wynde. *Act. 2.* *Nume. 11.*

So whan the wynd beyng so great that it was albe to take away mountaynes, passed by Elias, yet the Lorde was not caryed by the wynd. To by shorte: the wynd blowyth wher it wyll, that is, the wynd blowyth so as his nature is, and thou truly hearyst the voyce of it, but knowyst not from whence it came, or where it stayeth. So is euery one that is borne of the spirite, that is, ys lyghtned and drawen inuisibly, and insensybly. Truth hath spoken these thinges, therfor the *3. Reg. 19.* *Ioan. 3.*

gra-

grace of the spirite nether is brought wyth that dyppinge in the water, nother wyth that bytte or drawght, nother wyth that anoyntinge. For if it were so, than it myght be knowen, howe, wher, wherwith, by whom, & into whom the spirit were brought. For if the present effecte & strength of grace were tyed vnto the Sacramētes, thā wither they are brought, al thinges are gracyously wrought. And wher they are not ministred nor applied, al thinges are infeblysshed, that is, than were all they graceles whych had not receaued the Sacramentes al be it they be electe and chosen, whyche election is by the grace of God in Chriſte. Nether is there cause, why the diuynes shulde alledge Materia or subiectum, the matter or subiecte, for that the order and dispodispoſicyon of it is before required, that is, that the grace of baptyme or of thankesgyuyng (for so they speake) maye be gyuen to hym, that is fyrste prepared thervnto. For he whych (after theyr mynde) receyueth this grace by the Sacramētes, other prepareth hys selfe thervnto, or els he is prepared of the spirite. yf he prepare hym selfe

Ephe. 1.

An argument.

selfe, then haue we also some power of our selues, and so the preuentynge grace is nothyng. Yf he be prepared of the spirite to the recepte of grace, than I aske: whether ẏ also be done by the Sacrament as a guyde: or without the sacrement. If by the meanes of the sacramente, than by the sacrament man is prepared vnto the sacramente: And so the processe shalbe endlesse, for alwaye the sacrament shalbe required to the preparacion of the Sacrament. But if wythout the Sacrament we are prepared to the recept of the sacramētal grace, then ẏ spirite is present by hys bounteous liberalitie before ẏ Sacramēt, and lykewyse grace is there alredy presēt before ẏ sacramēt be brought. Of whych thynges thys is gathered, (whyche wyllyngly and gladly I alowe in the ryght vse of sacramētes) that the Sacramentes are gyuen for an opē wytnesse of that grace, whych fyrst is present to euery faythfull particuler man.

A questiō.

Sacrementes are witnesses wherwith we witnesse to the church that we haue receyued the gra & mercy of God

So is baptyme before the congregacion gyuen to hym, whych before he receaue it other hath confessed the religion of Christ, or els hathe the worde

of

of promise, wherby it is knowen. wen that he pertayneth to the churth For thys cause it is, that when we baptyse one of lawful age, we fyrst aske hym whether he beleue. And yf he answere yea: than in conclusion he receaueth baptyme. Therfore fayth is confessed to be present, before he receyue baptyme, and so fayth is not gyuē in the receypte of baptyme.

But yf an infant be offred to baptyme, thā it is asked: whether the chyldes parentes offer it to be baptysed. And whan it is answered by the wytnesses that they wolde haue it baptysed, thā by ꝛ by the infant is baptised.

And here the promyse of God wēt before, that he aswel estemeth our infantes to be of the church, as were the chyldrē of the Hebrues. For whā they whych are of the churche offer them, than the infante is baptysed by thys lawe, that for asmuche as it is borne of chrystianes, it is by Goddes promyse reputed and taken amonge the mēbres of the Churche. Therfore by baptyme the churche openlye receaueth him, which before is receyued by grace. So than, baptyme bryngeth not grace, but wytnesseth to the churche, that

that grace is alredy gyuen to hym, to whome baptyme is ministred.

I beleue therfore O Emperoure, that a Sacrament is a sygne of an holye thynge, that is, of grace gyuen alredy. I beleue that it is a visible figure or fourme, of an inuisible grace. whyche by the fre gyfte of God is ministred and gyuen. And that it is a visible exaumple whych neuerthelesse declareth almosse a certayne conuenience, proporcion or agreemente of a thynge done by the spirite. Moreouer I beleue that a Sacramente is an open wytnesse of grace gyuen: As whā we are baptysed, the body is washed wyth a mosse pure Element: but therby is sygnifyed, that we thorowe the grace of Goddes goodnes are chosen into the company of the churche and people of God, wherin we oughte to lyue holely, ryghteously and godlye, for so Paule expoundeth the mistery. Therfore he whych receaueth baptyme wytnesseth therby hymselfe to be of Goddes churche, whyche worshippeth here God in soundnesse of faith and purenes of lyfe. And for that cause the sacramentes, whych are holye ceremonies (for the worde cōmeth to

what a sacrament is

Sacramentes represēt the agrement af a thing done by the spirite.

Rom. 6.

Austen vpon Iohn

treaty. 80

the Element and it is made a Sacra-
cramēt) are deuoutly to be reuerēced,
that is, to be had in price & esti-
macion, and reuerentlye to be minis-
sted & vsed. For albeit they can not
pardone vs nor release vs of our syn-
nes, yet vysiblye they ioyne vs to the
churche, whych fyrste were inuisibly
by the grace of Election receyued in
to the same, whych thynge seyng that
in the ministracion of them it is toge
ther pronounced and publyshed wyth
the wordes of Godes promyse, it is
wyth muche deuocio to be had in esti-
macion. For yf we thynke otherwyse
of the Sacramētes, namely that they
beyng applied outwardly do purge &
clense inwardly, then playnly Iew
yshnes were come home agayne, whi
che wyth diuerse washynges, oyne-
mentes, offerynges, sacrifyces and
meates beleued that theyr synnes
were purged, and that grace by them
were as it were purchased & bought.
Whych thynge neuertheleſſe the pro-
phetes, and specially Esay and Iere-
mye dyd alwaye moſte constantlye
wyth sharpe wordes shake vp, tea-
chinge that the promyses and benefi
tes are gyuen by the free liberalite of

God

God, and not for the regarde of workes, merites or outward ceremonies.

I beleue also that the Catabaptistes denyeng baptyme to the infantes of christen men, do moste shamefully erre, not only therin, but also in many other thynges, wherof nowe is no tyme to speake. And to beware and eschue whether ye wyll the foolyshnesse or malyce of them, throughe the helpe of God not wythout peryl I both taught & wrote fyrste agaynst them, that nowe throughe hys goodnes that infeccion amōg vs is greatly slackt, ceassed, relinquyshed & lefte of, so farre is it of that I other haue receyued, taught, or defended any thynge of thys seditious secte.

The eyght Article.

Eyght, I beleue that in the holy Supper of thākes gyuing the very body of Christ is present wyth the eye, contemplacion and beholdyng of fayth: that is, that they whyche gyue thankes to the Lorde for the benefyte gyuen to vs in hys sonne, acknowlege hym to haue taken to hym very flesh,

Of the holy supper of the Lorde.

in it verely to haue suffred, and verely to haue washed awaye our synnes in hys blonde, and so al the thynges done by Christ to be made to them in the beholdyng of fayth as it were present.

But that Christes natural body by substaunce & really, that is, that hys natural bodye other is present in the Supper, or chued in oure mouthes & wyth our teeth, as the Papistes and certayne that loke backe vnto the pottes of Egypte shewe and wryte, that truely we do not only denye, but constantly affirme to be an errour, whyche is contrary to Goddes worde.

Whych thynge O Emperour, by goddes helpe I shal in fewe wordes make as playne and euident to your maiestie, as is the sunne. Fyrst by bryngynge notable and godly authorities of holy scripture. Then wyth argumentes taken out of them as it were wyth great peces of ordināce encounteryng in battel against our aduersaries. And fynally, in shewing that the olde doctours & diuines were of oure mynde, and stande fully wyth vs.

A prayer In the meane whyle come O thou holy spirite the creatour, be present & lygh t-

lyghten the myndes of thyne, fyl with grace and lyght the bzeastes whyche thou haste made. 37

Fyzst Chzist him selfe the mouth and wyledome of God sayeth thus:

You shall alwaye haue poore folke wyth you, but me shall ye not alwaye haue. Lo here the only pzesence of his body is denyed. Foz accozdyng to his Godhede he is alwaye pzesent. Foz so is he alwayes euerye where, accozding to an other wozde of hys: I wyl (sayeth he) be wt you vntil the wozldes ende. That is, touchyng hys Godhed, powzer, and goodnes. *Mat.26.* *Mat.28.*

Wyth vs in declaryng thys place agreeth S. Aug, vpon Johns Gospel the. l. treatye. *Awsten vpon Iohns gospel the 50 treaty.*

Neyther is there cause why oure aduersaries shulde alledge: that Chzistes manhed is, whersoeuer is hys Godhed, otherwyse the person is dinided. Foz that allegyng shulde take awaye the very manhed of Chzist. Foz nothyng but God can be euery wher.

And the manhed to be in one place, but the Godhed to be euery where doth not diuide the persone, no mozethen the sonne takyng to hym manhed, diuideth the vnitie of substance.

But marke thys well. It shulde seme rather to diuide the vnitie of substãce (but yet it dothe not) whyle one persone taketh to hym a creature, which the other two persones take not to the at all: than is, to diuide the persone, the manhed to be in one place, but the Godhed to by euery where. For we maye also se in creatures. That the bodyes are tyed to one place only, but the power and vertue of them strayeth farre abrode. As appereth by two examples folowynge.

The Sũne. The sunne is bodely placed but in one place: but hys power and vertue worketh in al places of thys worlde.

Mãnes myud. Mannes mynde also surmounteth euen the very starres and pearceth the very heiles, and yet the body is but in one place only.

Iohn. 16. Christe also sayeth thus: Agayne I leaue the worlde and go to the father. Lo, here is a worde of forsaking, as before ther was a word of hauing: because our aduersaries shal not be able to saye: we haue him not here visible. For whan he speaketh of the visible withdrawynge of hys bodye, he sayeth thus: A lytle whyle, and ye shal not se me, &c. It were nothynge but

A Popisch glose.

ing

iuggelyng yf we shuld stryue, that his natural body were present here, but inuisiblie. For why shulde he, which yet wer here, refuse to be sene, which so often tyme afters hys resurrection shewed hymselfe to hys disciples moste manyfestly. *Iohn.16.*

Agayne Christ sayeth: It is necessarie for you that I go away. Marke that he sayeth: that I go awaye. But yf he were here styl, it were not necessarye that we shulde not se hym, but rather confortable that we myght se him. For he (as often as hys disciples were amased and astonnyed at the beholdynge of hym) shewed hymselfe playnly and openly to them. And lest other theyr senses or theyr thoughtes shulde suffer any suspicion. He sayeth vnto them: Se my handes & my feete: for it is euen I my selfe. Touche me, and handle me. *Iohn.16.* *Luc.24.*

And to Thomas he said: put thyne hande into my syde. And to Magdalene he shewed hymselfe vysiblye. *Iohn.20.*

Agayne when he nowe euen goynge awaye shulde cõmende hys disciples vnto hys father, he sayd: Here after I wyl not be in the worlde. Here is vsed a Verbe substantiue, as *Iohn.17.*

well as in these wordes: thys is my body, that the aduersaries maye not here saye, that there is a figuratiue speache, seyng they denye that verbes substantiues receiue any figure. But the thynge hath no nede of these euasions, For it followeth in the texte: But they are in the worlde. Whych the collacion teacheth manyfestly, that he touchynge hys manhed is not in the world than, whā hys disciples were. And that we maye knowe whan he went awaye (not as they rather faine than expouud: whā he made hymselfe inuisible) so sayeth Luke: And it happened, whā he blessed them, he wente awaye from them, and was caryed vp into heauen.

Luc.24.

Loo, he sayeth not: he vanyshed awaye: or made hymselfe inuisible.

Marc.16.

And Marke addeth: The Lorde after he had spoken to them was taken vp into heauen, and sytteth on the ryght hande of God. He sayeth not: He abydeth here styll, but hath made his body inuisible. In ỳ Actes: whyle they beheld he was take vp on hye: And a cloud receyued hī out of their syght. A cloud couered hym, whych had ben no nede, yf he had onely taken awaye the syght of him selfe, and otherwyse

Act.1.

had ben present here styl. Neither ne- 41
ded he then the takyng vp, or lyftyng Act. 1.
vp on hye. And it foloweth ther: The
same Jesus whyche is taken vp from
you into heauen, shall so come euē as
ye haue sene hym go into heauen.

What is clearer than thys? he is
taken away from you. Than he was
not wyth them nother visiblie nor in
uisiblie concernyng hys manhed.
Wherfore, whan we shal se hym cōe
agayne, lyke as he wente awaye, thā
shall we knowe that he is present. Or
els touchynge hys manhed, he sytteth
at the ryght hande of the father, tyll
he shal come to iudge both the quicke
and the deade.

But because ther is some that do
take away place from Christes body,
and sayeth that it is in no place: Let
them take hede howe openly they go
agaynst the truth and shut theyr eyes
wylfully. For they are not ignorant,
that hys body was in the Maunger,
in the Temple at Jerusalem whā his
parētes were in theyr iorney. It was
on the Crosse, in the Graue, wythout
the graue. for the Angel sayd: he is ry
sen, he is not here. Lo the place wher
they layed hym. And that they shulde
not say: that hys body is euery wher,

Christes body occupieth a place.

42 let them wel marke the Aungell saye-
yng: He is not here. And thys place:
Iohn .20. Iesus came whē the gates were shut
and stode in the myddest of them.
What nede he to come, yf hys bodye
be euery wher, but inuisible? It had
ben enough not to come, but only to
shewe hym selfe, whych was bodelye
there present before. But away wyth
so craftely alleged tryfles, which take
from vs the truthe as wel of Christes
manhed, as of the holy scriptures.
These aforesayd places of scripture
take awaye the presence of Christes
body euery where, except in heauen,
speakyng orderly and ryght after the
rule of holye scripture, that is, for so
muche as we are assured by the scrip-
ture touchynge the nature and pro-
pertie of the bodye taken to hym.

Howe muche so euer contrarye
places constrayne vs, (as whan they
Contrary places tell vs of the myraculous power of
God) yet what so euer we put forth
touchynge the power of God, neuer
ought to be wrythē of vs so farre that
we shulde beleue God to do contrary
vnto hys worde, for that were the pro
pertie of feblenesse & not of power.

That wyth our mouthe ỹ naturall
body

body of Christ is not eaten, hym selfe shewed, whan he sayde vnto ẏ Iewes stryuynge for the bodelye eatynge of his fleshe: The fleshe profiteth nothig. Namely to eate it naturallye, but to eate it spiritually profyteth much, for it gyueth lyfe. Iohn. 6.

That that is borne of fleashe, is fleashe. And that that is borne of ẏ spirite, is spirite. Iohn. 3.

Yf than the natural body of Christ be eaten wyth oure mouthe, what other thynge of fleashe naturally eaten can be made but fleashe? And lest it shuld be thought of any mā to be but an easy argument and a lyght reason let hym here, waye and consyder the other parte. That that is borne of spirite, is spirite.

The only spirite geueth spirituall thinges.

Yf than the fleashe of Christ be holsome to the soule, it muste spiritually and not carnally be eaten. Thys also pertayneth vnto the matter of Sacramentes, that the spirite is begotten by the spirite, and not by any bodelye thynge, as we shewed before.

Paule admonysheth, that yf any haue knowen Christ at any tyme after the fleashe, yet nowe he shulde not knowe hym after the fleashe. 2. Cor. 5

By

By these & suche lyke places are we compelled to acknowlege, ỳ these wordes: thys is my body muste be taken not naturally, but figuratiuely: lyke as these are: Thys is the Passeouer. For the Lambe whych was yere by yere eaten in that great solempnitie of holy dayes was not the natural Passeouer or passe by, but dyd sygnifye it in times past to be done. To this ende also agreeth the succession or exchaunge, because the Supper cõmeth in the stede of the Lãbe, whych thinge putteth vs in remembraũce, ỳ Christ vsed lyke wordes. For the succession kepeth the imitaciõ, that is, lyke maner of speache.

The tyme also agreeth: for in the same supper the old passeouer is layd aparte and abolyshed, and the newe thankesgeuynge is begonne and appointed.

The propertie of all the remembraunces do agree, which chalengeth to them selues the name of it, wherof they make mencion and remẽbraũce.

The Athenienses.

So the people of Athens called a certayne holy daye that they had: The ealment of cõmon dette, not for that the dette shulde yerly be discharged, but

but because they wyth reuerence perpetually kept that that Solon had ordeyned in tyme past, and reuerenced that theyr feast, wyth the name of the thynge it selfe: So these thynges, that is, the bread and wyne of the supper, are called the body & bloud of Christ, whych are tokens, sygnes and remēbraunces of hys very body & bloude. Nowe folowe the argumentes.

Here folowe thre argumentes.

The fyrst. As the bodye can not be fedde wyth a spirituall thynge, so neyther ỹ soule wyth a bodely thing. And yf the natural body of Christe be eaten. I aske: whether dothe it fede the bodye or the soule: But it fedeth not the body, thā of force it fedeth the soule. yf it fede the soule, thā the soule eateth fleashe, and that were not true (which is moste true) that the spirite only is borne of the spirite.

Secondarely I aske thys: what doth the natural body of Christ eaten make perfecte: yf the forgeuenesse of synnes (as one sorte affirme) than the disciples had forgeuenes of theyr sinnes by the recept of the supper, and so

Christ

46 Chriſt dyed in vayne. Agayne, yf that that is eaten miniſtred the vertue of Chriſtes paſſion and death (as ỹ ſame ſorte ſhewe) then the vertue of his paſſion, death and redempcion was deſtributed before it was begonne. And yf it fede the body vnto the reſurrection (as one certayne man very vnlearnedly affirmeth) than muche more it ſhulde heale the body & diſcharge it of ſyckneſſe. But Ireneus loueth otherwyſe to be vnderſtanded, whan he wryteth: that our bodyes are nurryſhed vnto the reſurrection by the boodye of Chriſt. For he ſheweth: that the hope of oure reſurreccion is eſtabliſhed by the reſurrection of Chriſt. Loo, thys is a pleaſaunt figuratiue ſpeache.

Ireneus

Thyrdlye, yf the natural bodye of Chriſte in the ſupper is gyuen to the diſciples to eate, than it folowth of neceſſitie, that they haue eaten it as it was. But than it was paſſible (for it was not yet glorifyed) therfore they haue eaten hys paſſible bodye.

The obiection of the aduerſaries is preuẽted.

But they wyl ſaye: They dyd eate the ſame body, but not as it was paſſible, but the ſame after the maner and qualities that it had after hys reſurrection

rection. And we saye agayne: that tha 47
other he hadde two bodyes, one that
was not yet glorifyed, and the other
that was glorifyed: Or els that one &
the same bodye was al at ones in the
same tyme passible and impassible.
And so by thys meanes forasmuche
as he so greatly abhorred death,
Doutlesse heretikes wold gather that
he suffred not ỳ paynes of death, but
that he vsed thys gyft of the glorifyed
body, wherby he was lackyng paine,
and therfore wyll they saye: that he
dyd not truly dye, but by dissimulati-
on. And thus by these blynd busardes
the trade of Marcions heresie might
be newly reuiued. Ser hundreth ar-
gumentes O Emperour, myght be
brought, but we wyl now be content
wyth these. But that the olde wryters
are of our opinion (whych shalbe the
laste parte of thys article) I wyll pro-
ue by two wytnesses, whyche are of
the cheke.

By Ambrose whych vpon the fyrst *Ambrose.*
epistle to the Corinthes, vpon these
wordes: Shewe the Lordes death tyl
he come &c. sayeth thus.

Seyng that by the death of ỳ Lord
we are delyuered, beynge myndfull
of

of thys thynge, in eatynge and drynkynge we signifye the fleash & bloud, whych are offred for vs. &c. Ambrose speaketh of the meate and drynke of the supper, & sheweth, that we signifie these very thynges, whyche were offred for vs.

Austen in the 30 treatie vpon Iohns Gospell.

By Austen also, whych in the thyrtie treatie vpon Johns Gospel affirmeth: that Christes bodye that rose from the dead must by but in one place. Wher the printed exemplares haue (may) for (must) but corruptye. For both in the Master of sentence and in the Decrees (wherinto this sentence of Austen is trãslated) it is red must. Wherby we maye openly see, that what so euer the olde writters spake honorably of the supper, they dyd vtterly vnderstand it, not of the natural eatyng of the body of Christ, but of the spirituall.

Austen against Adimantus, 12. chap.

The same Austen agaynst *Adimantus*, 12 chap. teacheth: that these thre sentences: the blond is the sowle: thys is my body: and, the stone was Christ: are spoken sacramentally, that is, as he speaketh in a signe, and figuratiuely. And amonge many other thinges at lengthe he commeth to these wor-

wordes: I maye also interprete thys commaundemente to be put in a syg-ne. For the Lord dowted not to saye: Thys is my body, whan he gaue a syg ne of hys body. Thus sayth Awsten.

A keye.

Loo, here we haue a keye wher-with we maye open all the sayinges of the olde writters towchyng thys article of the supper: that that whych only is the signe of the body, he sayth. is called the body.

Let them go nowe that wyll, and condempne vs of herelye, so that they knowe therby also them selues agaynst the Decrees of Bysshoppes to condempne the chefe pyllare and staye of diuines.

The olde writters spake sacra mẽtally, whan they reasoned of the frute of eatig Christes body.

Of these thinges it is made moste manifest, that the olde writters al waye spake sacramentally, whẽ they gaue so much to the eatinge of Christes body in the supper, namly, that the sacramentall eatinge of Christes body could not clense the sowle, but sayth in God through Jesus Christe, which is the spirituall eatinge, wher-of this outwarde eatinge, is token and shadowe. For lyke as bread sus-tayneth the body, and wyne comfor-teth, nurrysheth, quyckeneth, re-

fresheth, and maketh a man mery: Euen so it strengtheneth and sustey neth the sycke soule, and assureth it of the mercy of God, because he hath geuen to vs his sone: & so lykewyse it re freshyeth, and maketh mery ỹ mynd, that our sinnes (wherwith it was ver ed) are quenched in his blessed bloud.

At thys tyme we wyl holde vs cõ tent wyth these, albeit one myght ma ke hole bokes to declare & proue that the olde wryters are of oure opinion in thys matter. Neyther let the lytle boke of Eccius latly put forth touchig the opinion of the olde wrytters discou rage any man, for shortly, by the gra ce of God, we shall se the confutacion of it, by the great learned mã our bro ther Ecolampadius, whose labours hath bene frõ the begynnyng of thys controuersye to enserche and gather out the myndes of the olde wryters touchynge the same. But in thys mat ter these thynges that maye be requy red for the more fuller declaracion herof, or confutacion of our aduersa ries, we whyche are of thys opinion haue (as I thynke) abundantly performed by many bokes written vnto dyuers men. ¶ The. ix. Article.

Nynth

Nynth. I beleue that the Ceremonies, whych by superstitiō are nother contrarie to fayth, nor to the worde of God, (albeit I knowe not whether any suche maye be foūde) may thrughe charitie be suffred, til ẏ lyght of knowlege more and more shyne vpon vs. But I beleue also (the same charitie beynge maistres) that the sayd ceremonies (whan wythout great offence it maye be done) are to be abolyshed, although the vnfaythful crye out neuer so muche agaynst it.

Ceremonies.

But I thynke that ymages, which are set vp to be worshipped are not to be accompted amonge ceremonies, but are of the nombre of those thynges whyche are vtterly contrarye to Goddes worde. But those that are not set vp to be worshipped, or wher ther is no daunger of worshippyng them here after, it is so farre of that I wyll condemne them, that I acknowlege both the paynters and caruers crafte to be ẏ gyftes of God.

Images owght to be taken awaye yf ther be any peryll of worshippīge them.

¶ The. x. Article.

Tenth. I beleue that the office of prophecie and of preachynge Goddes worde is an holy thyng, and that amonge al offices it is moste necessa-

rie. For to speake directly after the rule of scripture, we se amõge al people that the outwarde preachynge of the Apostles, Euangelistes, Byshoppes & Pastours went before fayth, whyche fayth neuertheles we attribute vnto the spirite only. For (alasse) we se very many which heare the outward preaching of the Gospel, but they beleue not, which happeneth for lack of the spirite. Whither so euer therfore Prophetes or Preachers of Goddes word are sent, it is a singler token of Goddes fauore, that he wyl vnto hys electe open the knowledge of hym selfe. And contrary wyse, to whom true preachers are denyed, it is a token that Goddes wrath hangeth ouer them. As we maye gather of the Prophetes and of the example of S. Paule, whyche somtyme was forbydde to go to certein, and sometyme called vnto other. And truth it is, that both the lawes them selues & the Magistrates can by nothynge more presently be furthered toward the defēce of publike iustice, than by the sincere preachynge of Goddes worde. For in vayne is ryght and equitie cōmaunded, excepte it be to them, that both re

garde

garde it and loue it. And therunto the preachers as ministers prepare the mindes, but the spirite is the worker, as author both of the preacher and of the hearer. We also acknowlege that kynde of ministers, namely, whyche teacheth, cõforteth, affrayeth, careth for, and faythfully loketh to the sauegarde of the people of Christ. And also that, that baptiseth, that in the holy supper ministreth the body & bloude of the Lorde (for so we also figuratiue lye cal the holy bread and wyne of the supper.) And further we acknowlege that sorte of ministers, that visiteth the sycke: that ministreth to the poore wyth the almes and in the name of the cõgregaciõ:

And finally ỳ that in scholes teacheth, openly readeth and interpreteth, that other themselues or other may be instructed that hereafter they maye haue rule of congregacions.

But that monstrouse mitred and crosyard kynd of Papisticall byshoppes we beleue to be lordly loyterers, bastardes and vnlawful chyldren. And ỳ it is a nõbre borne to consume bytayles, an vnprofytable burthen of the earthe, and fynally to be vtterlye

that thyng in the body of the church, that byles, botches, wēnes and impo stumes are in mannes body.

The.xi. Article.

Eleuenthly. I knowe that the Magistrate ryghtly chosen & admitted is Goddes lieute naunt aswel as the preacher. For as the preacher is the mi nister of the heauenly wysedome and goodnes, as he that faythfullye tea cheth and rebuketh sinne and errour: so the Magistrate is the minister of goodnes and ryghteousnes. Of good nes, that wyth faythfulnes and tem perancie lyke vnto God he may both heare and se vnto the causes, matters and busynesses of his people. Of righ teousnes, that he may represse, holde downe, breake and punyshe the bold nes of the wycked: and suppoꝛt main tayne and defende the innocentes. yf a Prince haue these gyftes, I bele ue that hys subiectes nede not be a frayed of his conscience. yf he lacke them, and yet for al that wyll shewe hymselfe terrible and to be feared, I beleue that his cōsciēce by no meanes

can

cā be discharged therfor, because he is ryghtly chosen and admytted. But yet also I beleue, that a chrysten man ought to obey suche a tyraunt, vnto suche an occasion as Paule speaketh of: yf thou mayst be fre, rather vse it. Whyche occasion neuertheles I beleue to be shewed of God onely, & not of mā, and that not obscurely, but as openly as Saule was abiecte, and Dauid taken to be his successour. And as touchynge payeng of tribute and custome for our defēce, I vtterly thinke as Paule doth. Rom. 13. 55 1. Cor. 4

The. xii. Artitle.

Twelfte. I beleue that that forged fable of the fyre of Purgatorie is as blasphemouse a thynge agaynst the free redēpcion purchased by Christes blonde, as it hath ben gaynful to the authors, inuentours and mayntayners therof. For yf it be necessary wyth paynes and tormētes to washe away the deseruinges of our synnes, than shal Christe be deade in vayne, and than is grace of none effecte. Thā whych thyng, what can be thought more wicked in the chrysten com-

mone welthe, state and coudicion? Or what maner of Christ haue they, whi che wyl themselues to be called christi anes, and yet are afrayed of this fyre, naye, no fyre nowe, but a smoke?

Hell.

But as towchinge hell, wher with *Ixion & Tantalus* the vnfaythfull, diso-bedient and stubburne enemyes of God are euerlastingly punysshed, I do not only beleue that it is, but I ve rely knowe it. For when the truthe it selfe speaketh of the vniuersall iud-gemēte, he sheweth ẏ after that iudge mēt certayn shal go into e uerlastyng fyre. Thā after ẏ vniuersal iudgemēt ther shalbe an euerlastīg fyre. So ẏ ẏ Anabaptistes cā not colorably cloke their erroure, wherby they teache,

Iohn. 5.

That *Euerlastinge* shall not conti-nue after the generall iudgemente. For here Christe speaketh of an euer-lastynge fyre after the iudgemente, whych shal burne and tormente the deuell with his aungels, with the wic ked that despise God, with the Tyraū tes which with lyes oppresse ẏ truth, and with the vnmercifull, whyche of tender compassyon and fayth releue not ẏ necessytie of theyr neyghbour. These aforsayd artycles I stedfastlye be

The Anabaptistes erroure is confuted.

leue, teache & defende, not with myne owne wordes, but wyth the notable sentences of Goddes holy worde.

And I promyse and protesse (God so wyllyng) to do the same so longe as I lyue. Excepte any man by the decrees of the very holye scriptures ryghtlye vnderstanded can as plainly and opēly (as we haue done these) declare, proue and confirme the contrarie. Vnto vs doutlesse it is no lesse pleasaunt & acceptable than ryght and lawful to submitte our wrytynges and assercions to the holy scriptures, and to the Churche by the spirite iudginge the same. We myght haue declared all these articles more plenteouslye and at length, but seynge the tyme wolde not suffer vs, we ar cōtent with these. Whiche we thynke to be suche, as mē maye easely pynche at (for so is the facīō now a dayes) but no man cā be able worthelye to confute and auoyde them. Neuertheles yf any wyl assaye he shall (by Goddes grace) not escape vnanswered. For than perchaūce we shall brynge forth the residue of oure artillarie and ordenaūce, wherof we haue good store and plentye behynde but these are sufficient for this tyme.

Wherfore moste prudent Emperour, and ye other princes, lordes of great power, and nobles of hyghe estate, and fynally ye learned Embassadoures and heades of cõmon wealthes, I praye and beseche you all, for Christe Iesus sake the Lorde and our brother: for his mercy and righteousnes sake: for his iudgement sake: (before whyche, wil ye nyl ye you muste al come and gyue a rekening of your procedynges) wherin he shall rendre vnto euery one accordyng to theyr desertes: from whome no coũsel is hyd: whyche by the Prophete threatneth woo to them that saye, good is euell and euell good: and to the makers of wycked lawes: whych subuerteth and ouerthroweth the deuises and counsels of princes wickedly deliberating and vngodly decreyng, enacting, pronouncyng, establyshyng and cõmaũdynge any thynge agaynst Goddes wyll, yea (I saye once againe) I moste humbly desyre you all for hys cause, that aduaunceth the humble and casteth downe the proude, despyse not the symplenesse and bacenesse of me admonyshynge you so wyse and learned men in the begynnynge. For fooles

Esa. 10. 5.

Psal. 33.

les, Idiotes and symple men haue of ten spoken many thynges in due sea son. And the truth it selfe hath chosen to be publyshed and preached of men of rude, symple and lowe estate. Agayne, remembre that ye your selues are men also, whyche both maye disceaue and be disceaued. For euery man is a lyer, and vnlesse he be other wise taught by ỹ inspiracion of God, than he hym selfe other knoweth or desireth, ther is nothynge to be loked for of hym, but by hys owne crafte & counsel to hurle downe hym selfe. For ful truly sayd Jeremye the Prophete: Loo, they haue refused the Lordes worde, what wysedome than can remayne in them selfus? Wherfore, forasmuche as youre selues are the prelates and ryngleaders of rygh teousnesse, no men oughte so muche as you to haue the sure and certayne knowledge of the wyl of God. which, from whence can it be fetched and requyred, than out of hys holy scriptures? Abhorre not therfore theyr myndes which lean holly to goddes word. For cõmonly we se it happē, that the more the aduersaries stryue agaynst it, so muche the more a great deale

59

1. Cor. 1.

Psal. 116.

it

 it florysheth and cōmeth to lyght, and errour and falshed is cast oute of the dores. But yf amonge you ther be any (as I knowe ther is) that wyl stoutlye deminishe and diffame oure learnynge vnto you, and wyll saye: that we are ygnoraunt and lacke knowlege, yea and that we are maliciouse also, yet thinke this with your selues: Fyrst, whether we whych folow this maner of preachynge the gospel, and the ryght vse of ministracion of the sacrament of thankes gyuyng, haue at any tyme so ordered our lyues, that any good man hathe douted, whether we ought to be reputed and taken as good, honest and faythfull men? And agayne, whether euen from our cradels we haue ben so estraunged from wytte and erudicion, that all hope of learnynge shulde vtterlye be caste awaye from vs? vndoutedly we glorie of nother of these, seynge that Paule hymselfe sayeth: that what so euer he was, it was al of the gyft of God.

Neuerthelesse, yf our lyfe haue happened sometyme (by the benefyte of God) to be somewhat prosperous and pleasaunt, yet wholly was it neuer giuen to riote, excesse and fylthynes at

any

any tyme, neither yet (God be prayled therfore) hath degenerated into cruelnes, pryde, and obstinacie, so that the wytnes of our lyfe (through Goddes benefite) hath many tymes stayed the deuiles of our aduersaries, and made them so astonyed, that they haue retyred backe againe. And as for our learnynge, albeit it is greater then oure aduersaries other can beare, withstand, or without conscience despise, yet is it farre lesse than they that tenderly loue vs, iudge it to be. But yet to comme to oure purpose, we haue so not a fewe yeres bene soldiars & studentes both in holy scripture and in mannes learnynge, that there is no cause why ỳ we shuld nowe teache any thynge rashly. We maye lawfully prayse the grace and free gyftes of God so lyberaly distributed to our congregations. For out of al dowte so haue oure congregations (whyche here the Lord God by our ministerie) receaued ỳ word of truth, ỳ lyeng & vntruth are shroncken: pryde, ryote and excesse are broken: reuilynge, slaũderynge, chydynge and dissencion are trudged awaye from amonge vs, whyche doutlesse, yf they be not the frutes

The frutes of the true doctrine of Goddes words.

 frutes of ẏ holy spirite, what are they
els? Consyder wyth your selues, O
moste myghtye Emperoure and all
ye princes & nobles, what good frute
thys vysar of mannes doctrine hathe
brought to you. The Masses that are
bought and solde, as they haue increa
sed the outragious luste and wanton-
nesse as well of princes as of the peo-
ple, so haue they brought in and enlar
ged the fylthy luste & excessiue pryde
of Popes, cardinalles, and byshoppes
and the vnsaciable couetousnes and
gluttony of mercylesse Massemōgers
What myscheue is it, that thys masse
marte, with choppinge, chaunginge,
byinge and sellinge therof hath not
procured and set forwarde? who is a-
ble to wast and scatter abrode the ex-
cedyng rychesse that is heaped toge-
ther by massynge, except they be stop
ped and strāgled euen in the vaynes
& that in tyme? God therfore muche
better refourme these thynges than
you all, whome we gladly bothe cal &
beleue to be the chefe and most mygh
tye here in earth, & graunt you grace
to cut awaye the rootes of that wyc-
ked Masse and of al other errours in
the churche, and that you may bring

The frutes of mānes traditions

o passe, that proude Rome wyth all 63
her dirtie dregges, whyche she hathe
thrusted into al christendome, and spe
cially into your Germany, may be vt
terly forsaken and lefte. And as you
tender your owne saluacions, what
power so euer you haue hytherto exe
cuted agaynst the puritie of Christes
Gospell, that you maye haue grace
nowe at the lasse wholly to bende the
same agaynst the wycked inforcemē-
tes of the vngodly Papistes, that true
ryghteousnesse whych thorowe your
negligences is banyshed, and inno-
cency, whych is obscured with fained
and counterfeated colowres, maye be
brought agayne vnto vs.

Ther is enough and to muche cru
eltie executed already, except without
a cause and contrary to ryght to com-
maunde, to condempne, to torment,
yea to spoyle, bannyshe, and kyl be
not tyrannouse or cruell.
Therfore, seyng it goeth not wel for
ward wyth youre thys waye, you
must surely go an other waye to wor- Act. 5.
ke. yf this counsel be of God, stryue
not agaynst God. If it be any other-
wyse, it wyl dowtlesse fal in the own
folysshnesse. Wherfore O sonnes of
men

men who so euer ye be, suffer the worde of God freely to be spred abrode & to spring furth. Remember ỳ it lyeth not in your power (if God wyl haue it growe) to forbydde and let the grasse ỳ it growe not. ye see ỳ this frut of ỳ golpel is abōdaūtly watered with ỳ heauenly showers, neyther with any heate of mē cā it be iforced to wyther and fade awaye. Consyder not what ye most desyre, but what in the matter of the Golpel the worlde requyreth. what so euer thys is, take it in good worth, & by your counsels, deuises and determinacyons, shewe your selues to be the chyldren of God.

At Zuryk the 3. daye of July, in the yere of our Lord. 1530.

Unto your noble Maiestie and vnto al faythful men, your most obedient subiecte Huldryk Zwinglius by the grace, callyng and sendyng of God, flockfeeder of the congregacion of Zuryk.

The copy of an Epistle wrytten from Copyn hauen in Denmarke vnto an Englyshe Marchaunt dwellyng at Wynchestre in Englande.

THe grace and peace of God be gyuē vnto you through Jesus Christ. &c. Where as in your laste letters to me moste trustye and assured frende you instantlye desyred me to wryte vnto you, what I haue redde & marked in holy scripture touchynge the cōfession of synnes. Truly syr this your reasonable requeste I wolde, yf I were able ryght gladly satisfye. But as you knowe I am yet but a yonglynge, and as one shulde say but a noupce in the studye of diuinitie, & farre vnable to penne thys matter accordynge to the worthynesse therof. Neuerthelesse whā I consyder wyth myselfe, howe murbe I am bounden to you, partly for your louynge kyndnesse daylye shewed to my poore kynsfolke and frendes in Wynchester, and

partly for your lyberal gyftes & charitable exhibicion that I receiued from you whan I was ſtudent at Oxforde, I can not but thynke it to be my bounden dutie ſomwhat to gratifye you again. And albeit that ignoraunce, rudeneſſe of ſtyle & lacke of learnyng plucketh me backe from the hādlyng of thys matter, yet the conſyderacion of your great diſcrecion and gentylnes prycketh me forwarde to attēpte what I can do therin. Certeſſe I nothing doute, but þ you wyl gētly accepte my ſymple rudeneſſe, goodwyll and endeuoure in this behalf, no leſſe then yf the matter were gloriouſlye garnyſhed with eloquence & ſetforth wyth the moſte probable perſuaſions of the freſheſt philoſopher or rethoricion in Oxforde. I truſte you wyl credite and embrace the truth though it be neuer ſo bacely and homly wrytte or declared vnto you. For the truthe ſhal abyde and flouryſhe, whan al prophane paynted perſuaſions and fond Phariſaical phantaſies ſhal vanyſh away and be ſcattered abrode as drye duſte before a whyrle wynde. Wherfor to kepe you no lōger frō thys matter, I ſhal be Goddes grace, ſo ſhortly

as

as I can declare vnto you, what I 67.
haue learned & marked in holy scripture concernyng thys article of confession of synnes. And that is thys that foloweth.

Of Confession of synnes.

THe holy Scripture doth dyuersly in sundrye places set forth and treate of the confession of synnes. In some places it maketh mention of a generall and solempne confession openly made of all the people beyng assembled and gathered to gither at thappointemente, calling and exhortacion of their hygh Magistrate, Bysshoppe, curate or publyke minister of Goddes worde. The cause therof was commenly somme great plage, vengeaunce or punyshement wherwith God scourged them for their sinful, heynouse and abhominable offences committed and done by them and theyr forfathers. example therof we haue in the second boke of Esdras wher it is thus writtyn: *A generall confessyon.*

In the foure and twentie daye of thys moneth came the chyldren of Israel *Nem. 9.*

rael to gether, with fastinge and sack clothes and earth vpon them, and separated the sede of Israel from al the straunge chyldren, and stode & knowleged theyr synnes and the wyckednesses of theyr fathers, ād stode vp in theyr place and redde in the boke of ỹ lawe of ỹ lord theyr God four tymes on the daye. &c. And after a solempne rehersal of the iudgementes & greate mercyfulnesse of God declared in holy scripture. theyc̄lude thus, sayeng: Thou (O God) arte ryghteous in all that thou haste brought vpon vs, for thou haste done ryght. As for vs, we haue bene vngodly, and our kynges, princes, prestes and fathers haue not done after thy lawe, nor regarded thy commaundementes and thyne earnest exhortacions wherwyth thou hast exhorted them, and haue not serued the in thy kyngdome & in thy great goodes that thou gauest thē. &c. and are not conuerted from theyr wycked workes. Beholde therfore are we in bondage thys daye. yea euen in the lande that thou gauest vnto oure fathers to enioy the frutes and goodes therof, behold ther are we bōdmē. &c.

Lo, here is a solempne open confes

sion

sion. Wolde God ỳ thys exãple of pu 69
blyke confession of synnes were well
practised throughout all christendõe,
namely at thys daye, seynge that the
plages of God do dayly increase more
and more vpon vs, our synful lyues &
abhominacions iustlye deseruynge
the same and muche more.

¶ Thre mo sortes of confession of synnes.

Ther are also thre mo sortes of cõ
fession of synnes declared in the holy
scriptures. The fyrst is secrete confes-
sion of synne only vnto God.

The seconde is an open confession
before men.

The thyrde is a priuate & secrete
confession made vnto man.

As touchynge the fyrst, it is an hũ 1
ble and lowlye confession of synnes *Confessyõ*
made vnto God euen from the verye *vnto God*
herte. As whan a synner examyneth *only.*
hys lyfe by the cõmaundementes of
God, & so fyndeth hys conscience bur-
dened and accombred wyth synne, &
feeleth therby what daunger of dam-
nacion that he is in: thys feelynge of
hys sycke conscience wyl greatly mo-

ue hym to seke a phisicyon. And whā he perceaueth that ther is no medicyn wyll heale hys dyseale but only the mercy of God, he wyl not ceasse to make all the sute that he can to obteyne it. He wyl withowt any delaye prostrate hym selfe before God, and with an humble, lowly and contrite herte and mynd acknowledge him selfe greuously to haue offeded his godly maiestie in thought, consente, delectacyon, worde and dede. He wil neuer leaue of hys lamētable sute and sayth lul prayer & requeste of this his bountiful mercy, tyl he obteyn it. The twellinge rage of hys putrifyed conscience wyl neuer be asswaged, tyl the precyouse oyle of Goddes mercy haue suppled it, mitigated it, quieted it, and vtterly cured and healed it. Of thys maner of confessyon the holy scripture doth many tymes treate, both by playne authoritie and examples. By authoritie. If we knowledge our synnes (sayth S. John) God is faythfull and iuste to forgeue vs owr synnes, and to clense vs from all vnrighteousnes.

Autoritie.

1. Iohn. 1.

Example.

Examples ther be many. Of whyche I wyl at thys tyme contente my

my selfe with two or three. Kyng Dauid selynge the intollerable burthen of his synnes, cryed out, sayeng: Haue mercy vpon me (O God) after thy great goodnes. And according vnto thy great mercies, do awaye myne offences. Washe me againe from my wyckednes, & clense me frō my sinne. For I knowlege my faultes, and my synne is euer before me. Agaynst the only, agaynst the haue I synned, for thy names sake (O Lorde) be merciful vnto my synne, for it is great. The Publicane also sayeth: be merciful (O God) to me a synner.

Dauid.

Psal. 51

Psal. 24.

The publicane. Luc. 18.

This confession and knowleging of our synnes vnto God yf with a cōtrite and sorowful herte it be done in fayth, God (which knoweth the secretes of euery mans mynde) wil accept & allowe though the repētaūt synner vtter eth not one worde w̄ his mouth.

Exemple of the synful woman, that came vnto Christ. She spake nothynge, but wepte, and lowlye fell downe at Christes feete, and washed thē with the teares of her eyes, and dryed them wyth the heeres of her head, and annoynted them wyth oyntmente.

The synful womā. Luc. 7.

72 All whyche thynges were euidēt wit-
nesses of her true and vnfayned repē
tāce of her synnes and frutes of her
sure fayethe that she had in Christes
goodnes. For whose comforte Christe
sayde: thy synnes are forgeuen thee.
thy fayth hath saued thee: go thy way
in peace. This earneste confession of
synnes vnto god shuld euery christian
dayly practyse & exercyse vnfaynedly.

Of thys aforesayd confessyon to
God springeth out the confessyon
of our own synfulnesse before men.

2 Confessyon of synnes befor men.

For he that hath felt a tast of the mer-
cy of God as he shal se occasiō to glori-
fie God by hys exāple wil not be asha-
med other priuatly before one man,
or openly before many men, yea
though al the whole world were pre-
sente, to confesse him selfe to haue bene
an horrible transgressoure of Goddes
holy commaundementes. He wyll
nothyng dowte, but that he with this
hys meke confessyon shal moch glo-
rifie God, and moue the hearers by
hys example to abhorre synne and
chaunge their euel lyfe. Of thys
we haue an euident example in God-
des chosen vessel S. Paule, whyche af-
ter hys conuersyon vnto the fayth of
Act 22.26 Christe was not ashamed many ty-

mes openlye to confesse before men, 73
what an vnmercyful tyraunt and vn
gracious grafte he was agaynst the
holy cõgregacion of Christ, before his
conuersion to the fayth. Thys thinge
also ashamed he not to wryte and set
forth to the hole worlde, sayeng: I am
not worthy to be called an Apostle, be 1. Cor. 15.
cause I persecuted the congregacion 1. Tim. 1.
of God. And in an other place he say-
eth: I was a blasphemer, and a perse
cuter, and a tyraunt. &c. And after:
Christe Iesus came into the worlde
to saue synners, of whõ I am chefe.

Thys example of S. Paule very *Fewe of*
fewe of the Papistes in Englande ha- *the papis-*
ue followed, vnlesse it were by con- *tes of En-*
straint for feare of bodely punyshmẽt *glande fo-*
And therfore for my parte I suspecte *lowed this*
thẽ to remayne Papistes styl in their *example.*
hertes. For yf they had vnfaynedlye
abhorred papistrie, they wolde after
thys exãple of S. Paule wyth al their
hertes haue confessed them selues to
haue bene disceyued, and also to haue
wyth false doctrine disceyued the peo
ple, and therfore haue openly and ver
tely asked them mercye for the same:
by doyng wherof doutlesse they shuld
very muche haue glorifyed God.

The thyrde maner of confession 3

of synnes is a priuate cōfessiō to mā. And ẏ is of two sortes. The first is for the direccion, establyshment & cōforte of a mānes owne cōscience towardes God. The other is touchynge the recōciliacion & confession of a mānes faut & trespace to his neighbour whom he hath offeded. And as touching ẏ fyrst waye of priuate cōfession vnto man, I thynke it is a good & holsome maner & facion conuenient & nedeful to be vsed & obserued of many of Goddes people for thre causes, that is, for knowlege, counsel and for comforte.

Priuate cōfessyon of synne is nedfull to many for knowlege, counsell & conforte.

Fyrst for knowlege: As whā a simple man or womā that hath herd lytle or no preachynge of Goddes word, by reason wherof they haue almoste no knowlege of God or hys cōmaundementes, neither of the professiō of baptime, neither of fayth, neither haue they in a maner any knowlege at al of the waye of saluacion by Christes death. Is it not nedeful (thinke you) for such ignoraūt ꝑsones to hunt & seke out some discrete & learned minister of goddes word, & to knowlege vnto hym theyr great ignoraūce, & to requyre at hys mouth ẏ knowlege of the lawe of the Lorde & of the waye of saluacion? Is it not wrytten, that the

For knowledge.

Malac. 2.

prestes lyppes shuld be sure of know- 75
lege, that men maye seke the lawe at
hys mouthe, for he is a messenger of
the Lorde of hoostes: It is mete ther-
fore ỳ prestes shulde haue good know
lege in goddes holy worde, for they ar
appointed to be shepeherdes ouer the
flocke of Christe, to fede the soules of
goddes peeple with ỳ delicate fode of
goddes worde, & specially with that ho
ly breade of lyfe Christe Jesu, that cãe
downe frõ heauẽ to saue al hys people
frõ their synnes. But alasse for pitie,
the spirituall shepherdes into many
places of the worlde & specially in En
gland are very rude, vnlearned & vn
able to teache other mẽ, because they
theselues lacke the knowlege & rygh
vnderstãdyng of the holy scriptures.
For howe shulde they teath other be-
ynge vnlearned their selues? Dout-
lesse it hath bene herd of in not a few
places of England, that the parishio-
ner hath bẽ better lerned in holy scri
pture than ỳ parson or vicare, wyych
thing is muche to be lamented. Is it
not a great shame, yea is it not vtter-
ly against nature; that the shepe shuld
be wyser and better learned than
the shepeherde. But no men are so
much in this behalfe to be blamed, as

It is very straunge that the shepe shuld haue more witte & learninge than the shepperd.

the Babilonical bysshoppes, partly for admittyng suche doltysh dodipoles to the office of preesthed: and partlye for the institutynge to fat benefyces and to the cure and charge of christen soules so many vnlearned idiotes, which nother cã nor wyl fede them with the spiritual foode of Goddes word. Our Lorde redresse thys matter. Amen.

For cõsel Secondarely, thys priuate confessiõ is very nedfull for counsel, specially for suche persones, whose consciences are accumbred wyth scrupulouse superstitiõ of meates, bowes, or with perpleexd doutes in causes of matrimonye, of restitutiõ of wronge gottẽ or wytholden goodes, of reconciliacion, and suche other: Or els, yf they be sore assaulted wyth dyuers temptacions of theyr goostly enemye the deuel, & know no remedies how to auoyde them. In al these and suche lyke doutful cases, whome ought they rather to go vnto and aske counsell, then of the heardman of theyr soules? In worldly affayres & busynesses which waye a man maye defende his ryght tytle of enheritaũce, & how he may ouerthrowe his aduersarye that wolde do hym wronge, mẽ wyl spare for no la-

laboure nor cost, but wyll retayne of
they: coũsel ẏ best learned mẽ of lawe
that they can get: Muche more in spi
ritual matters for the soules healthe
ought euery true christian to seke for
the best learned & discretest ministers
of goddes worde, to satisfye their con
sciences in doutful causes, & to shewe
them apt remedies for the auoidinge
of their sundrie temptacions of their
gostly enemie the deuel. For yf he be
a good spiritual phisicion, he wyl mi-
nister vnto the patient a conuenient
medicine for the healyng of his spiri-
tual sycknesse & disease. And the pati-
entes dutie (yf he wyll recouer hys
health) is no lesse than thãkfully & o-
bediently to embrace and receyue the
wholsome coũsel of his spiritual phisi
cion. For the wyse mã sayeth: He that Pro. 12.
is wyse wyl be coũselled. Whã John Mat. 3.
the Baptist preached in the disert, the
people came vnto hym frõ Jerusalẽ,
& al the regions roũd about Jordan, &
were baptised of hym in Jordan, con
fessing their synnes. And the puplica-
nes cam also to be baptised, & sayd vn Luc. 3.
to him: Master, what shal we do? Loo
here the publicanes, which were very
extorcioners & brybers, at ẏ preachig
of

 of Iohn the baptist came vnto repen-
taunce, & callyng hym maister asked
him counsel howe they shulde order
their lyues. Than he lyke a discrete
goostly father said vnto them thus: Re-
quire no more than is appointed you.
As though he shulde say: for as much
as heretofore you haue ben extorcio-
ners & very caterpillers & pylers, &
haue taken more of the poore people
for taske, tribute & custome then you
ought to haue done: Nowe seyng you
are conuerted & become the disciples
of the heauenly doctrine, you muste
wyth all diligence chaunge your euell
life into a better, & oppresse the people
no leger, but take your appointed du-
ties & nomore. So lykewyse the soul-
diers also asked hym & sayd what shal
we do than? And he sayd vnto them:
Do no mā violence nor wronge, & be
content with your wages, &c.

Yf the same trade were lykewyse
had in vse amōge vs that are nowe ly-
uynge, so that whansoeuer we were
encombred wyth any greuous tēpta-
cion, or entangled or ouerthrowen in
the same, yf we euen than assone as
we could possible wolde consult with
our soules phisicion, to knowe which
waye

waye we myght best auoyde the rem 79
ptacion hereafter, were it not a godly
fashiō & worthy prayse & cōmēdaciō?
Exemple: yf a yonge man beynge *An exam-*
sore tempted vnto whordome, & ma- *ple.*
ny tymes ouercome of his temptaciō,
hath yelden & gyuen hym selfe ouer
vnto the deuell for that tyme, cōmit-
tynge the very acte of fylthy whordōe
& adultery: yf he (I saye) vpon the con
sideracion of hys owne dānable state
that he standeth in, wolde go vnto a
discrete, godly & wel learned preacher
of Goddes worde, & playnly vtter vn-
to him his abhominable dedes in ge-
neral wordes, & aske hys best counsel
& aduyse therin, Truly this preacher
wolde fyrst declare vnto hym by god-
des worde, what great daūger of eter
nal damnacion that he than stode in,
& playnly tel hym that God sayeth in
the holy scripture: that nother whore-
mongers nor adulterers shal enherit
the kyngdome of God: And that God
threatneth to iudge & cōdempne both
adulterers and fornicatours. And so
groundynge himselfe vpon these scrip
tures and such lyke, therby beating
into hys conscience the feare of God,
he wolde bydde hym in any wyse ear-
nestly

neclye repente himselfe of hys great synne, and cõmitte hym selfe by earnest, faythfull and continuall prayer to the mercye of God in Christ Jesu. And in any wyse without any delaye refuse that fylthy and detestable fashyon of lyuynge, or els, though he semed neuer so moche outwardly in thys myserable worlde to florysshe, yet shuld he continually lyue without the fauoure of God, and vnder hys greate wrath and vengeance, not beynge in that state the seruaũt of God, but the deuels slaue and bondman, owt of Goddes kyngdom, and subiecte to eternall death and damnacyon.

Thys thynge earnestly herd, dyligently weyed, and deply from the very herte consydered: If thys synner were one of Goddes flocke, at the hearinge of thys terryble sentence of the lawe, he wold tremble and quake for feare, wepe, wayle and lament his horrible and detestable state, cry and call incessauntly for the vnspeakable mercy of God in Christe Jesu, trustinge by hys only meanes to obteyn and get agayn the fauour of God, which thorowe hys carelesse disobedience he he had lost. And further he wold hũbly

Howe a great synner shuld vse him selfe to recouer the fauour of God.

bly desyre counsell, whyche waye he myght best here after auoyd that horrible cryme of fylthy whordome and adultery. 81

Then his discrete gostlye father wolde exhorte hym, in any wyse with all his due diligence dayly and continually to practise these wholsome preseruatiues and moste presente remedies agaynst whordõe. that is to say. *Preseruatiues from whordom.*

Fyrst, to exchue ydelnesse and alwayes to be occupied in some honeste laboure and busynesse. 1

Than, to auayde all occasions of euel, al suspecte houses and wanton company. 2

Agayne, to beware of fylthy communicacion, wanton songes and histories of bawdrie, and nother speake nor heare suche fylthynes. 3

Further, to vse sobrietie and temperaunce in the vse of meate, drynke, slepe and apparel. 4

Moreouer, to be dayly conuersaũt with such persones, as ar both chast, honest, vertuouse and godly. 5

Besyde that, to remember daylye what paynful passion & death Christe suffred for our synnes and fylthy affeccions. 6

82 To consyder also the certaintie &
7 suddennesse of death, & what a strayte
accompte & rekenyng must be gyuen
of euery voyde worde muche more of
8 fylthye actes and vnclennes. But spe
cially to vse dayly, faythful & feruent
sute, prayer and supplicacion vnto
God for the gracious gyft of chastitie
and clennesse of herte. And fynally, yf
these be practised and wyll not serue
nor suffice for the auoydyng of whor-
9 dome, thā in any wise to take a wyfe,
for whā al other remedies fayle, that,
wyth the practisynge of the other wil
serue. For that is the moste present
medicine and naturall remedie that
God hath properly ordeyned to cure
the disease of fylthye concupiscence,
whordome and adultery, after the do
ctrine of S. Paule, whych sayeth: To
1 Cor. 7. auoyde whordome let euery mā take
hys owne wyfe, and euery woman
her owne husbande.

Thyrdlye, thys priuate confession
is chefly nedeful to them that are tor-
For com- mented in their cōsciences, & are not
forte. fully pursuaded that their synnes are
forgeuē them, by reason wherof they
are halfe in desperacion. These I say
haue muche nede of a discrete spiritu-
all

al phisicion to comforte them. For vn 83
lesse their weake fayth be stayed and
lyfted vp by some comfortable resto-
ratiues of the swete promises of gra-
ce and mercy in Christe Iesu, it is to
be feared, that theyr goostly enemy Sa
than wyll shortly bringe them to de-
speracion, and finally to euerlastyng
damnacion. Therfore here the discret
soule phisicion wyl labour with tothe
& nayle to beate into thys spiritual pa
tientes mynde and remembraūce the
moste swete, playne and euident pro-
myses of Goddes ayde and assistence
to be alwaye ready to them that aske
it in faythful prayer. Wherfore it is
very nedeful to suche weaklynges in
the fayth, that are so sore brosed in cō-
science, to make al the haste that they
can possible to the heardman of their
soules, and playnly to open and ac-
knowlege their greke vnto hym, de-
syrynge to heare of hys mouthe the
cōfortable promises of grace in Christ
Iesu, to staye and lyft vp their weake
& feble cōsciences. S. Iames sayeth: Iames 5.
Praye one for an other, ỳ ye maye be
healed. For (sayeth he) the feruēt pray
er of a righteous mā auayleth much.
yf the prayer of one godlye persone

84 be of muche value, thē is ỳ prayers of two good christianes agreyng together ī prayer for any godly purpose, of
Math. 18 more value. For Christ sayeth: yf two of you shall agre vpō earth (for what thynge so euer it be that they wolde desyre) they shall haue it of my father which is in heauen. For where two or thre are gathered together in my name, there am I in the myddest amonge them. Marke that Christe sayeth: yf two of you shal agre vpō earth &c. And where two or thre are gathered together in my name, there am I present amonge them. And I praye you is not thys weake saythed persone and hys curate consultyng of these matters gathered together in Christes name: yf they be (as vndoutedly they are) then is Christe in companye wyth them, by thassistence of his grace and presence of hys godhed. Again yf they two thus assembled do agree to pray together to God, for thencrease and establyshment of the sayth of thys spirituall paciente, than sayeth Christ vnto them thus: yf two of you shall agre vpon earth (for what thing so euer it be that they wolde desyre) they shall haue it of my father whych

is in

is in heaueu. Good Lorde what a 85
cõfortable place of scripture is this:
For we maye learne by it, that yf ther
be but two personnes gathered togi-
ther in Christes name for any good
and godly purpose, then is Christ pre-
sent wyth them. And yf they agree
to aske any godly requeste of God,
they shal haue it graunted, what thin
ge so euer it be (sayth Christe) so it be
a godly requeste conteyned wythin
the limittes of fayth and charitie, and
agreynge vnto the wyl of God. For
S. Iohn sayth: yf we shal aske any 1. Iohn. 5.
thynge accordyng to hys wyl, he hea-
reth vs.

But here one wyl saye: Syr me Obiection.
thinke ye take the scriptures to straytly, yf you wolde bynd vs to confesse our fautes only to a preste, or only to our own curate. For albeit S. Iames sayth: Knowledge your fautes one Iames. 5.
vnto an other, yet he sayth not one laye man vnto a preste, nor one parisho-
ner vnto his one curate and to no no-
ther: but he sayth generally one vnto
a nother. Therfore I thincke that I
maye aswell make my cõfessyon to a-
ny other man as vnto a preste, or vn-
to myn one curate.

Answere. Truth it is, that thou mayst freely chose any discrete christen man that is wel learned in holy scripture, & resorte to hym for learnyng, cõsel and comforte: but yet for all that, cher is none so mete for thy purpose in that behalfe as thyne owne curate (yf he be no papist, neyther ~~of corrupt~~ iudgement in the scriptures, but be honeste, discrete & well exercised in gods holy worde.) For he is appointed of God to be herdman of thy soule, at whose mouth thou maist lawfully require learnyng, cõsel & cõfort, yea he is called & apointed of God to preache vnto the, & to al other his parishoners both priuatly & apertly, secretly & openly the gospell of Christe to cõforte thy soule whã nede is. Which preachyng of goddes mercye freely gyuen to the faithful for Christes sake, what other thynge is it than the true absolucion of their sinnes? For what other thing is the priuat absolucion of the preste, but a priuate or secrete preachinge of Christes gospel? What can the prest more promyse the synner by his absolucio, but therby to declare vnto him, that yf he repent hym of hys synfull lyfe, & vnfaynedly purpose to amend,

what is the true absolution.

repe-

repolyng hys hole fayth, truſt & cõfi- 87
dence in the promyſes of grace & mer
cy in Chriſt Jeſu, ỹ thã goddes truthe
ſhal ſaue him for Chriſtes ſake: Can
he promyſe ỹ ſynner any other thyng
than to be ſaued, yf he from the herte
do repẽt, beleue, & purpoſe to walk ĩ a
new lyf: I thick not. Reſort therfor to
thĩ one curat (yf he be honeſt, diſcret
and wel learned, as I ſaid before) and
thynke hym to be that perſone that is
appointed of God, to miniſter Chri-
ſtes Goſpel & hys ſacramentes vnto
the, at ſuche cõuenient tymes, as ſhal
be nedeful to the comforte of thy trou
bled conſcience.

Confeſſiõ of recoci-liation.

Ther is alſo an other kynde of pri
uate confeſſion, whych may aptlye be
called, the confeſſion of reconciliatiõ.
As whan I haue offẽded my chriſten
brother, & haue prouoked hym to an-
ger. It is my bõnden dutie to recon-
cile my ſelfe vnto him, & to knowlege
my faute, and deſyre of hym forgeue
neſſe therof. This cõfeſſion is no leſſe
than comaũded of Chriſt to be done,
& he eſteemeth it ſo neceſſarie to be do-
ne, ỹ he pferreth it, & wil haue it done,
before we do any outward ſeruice, ſa
crifice, honour or worſhip vnto hĩſelf

For thus he sayeth: If thou offerest thy gyfte at the Altare, and there remēbrest that thy brother hath oughte against thee leaue ther thyn offering before the altare, & go thy waye fyrst, and reconcile thy selfe to thy brother, and then come and offer thy gyfte.

Math.5.
Iob,42.

Loo, here maye we se that Christe so muche regardeth the attonement of them that are at variance, and the mutual redresse of charitie, vnitie, peace, and concorde betwene them, that he wyl haue that done before we shall be allowed of hym to do any acceptable seruice or outwarde worshipp vnto hym. And truly I am muche afrayed that the transgressynge of this commaundement of Christe, wyl condempne all moste all the hole worlde, because ther is so muche breache of charitie, and so lytle regarde of mutuall reconciliacion and attonement. Howe be it they that are of God, regenerated by hys holy spirite, wyl be very circumspect and take good hede that they gyue no iuste occasion of angre vnto their neyghbour. But yf they chaunse at any tyme (as al men are fraple) by theyr occasion to offend and greue theyr euen christian, yet they

they wyl seke al meanes to theyr pos-
sible power, and wyth al the spede
that they can, to be reconcyled againe
vnto them. For who knowynge that
he can by no meanes obtayne goddes
fauour, onlesse he be at one wyth his
neyghbourr, wyl not in thys poynte
laye al worldly shame apart, and (sub
mittynge hys obedience vnto the cō-
maundemente of Christe) go to hys
neyghbour, knowlege hys faute vn-
to hym, and humbly desyre the forge
uenesse of his trespace: Truly he that
vnfaynedly feareth God, and inten-
deth earnestly to auoyde hys displea-
sure, wyl not stycke to do thys godlye
worke, but wyll be glad to do it and
muche more.

Besyde al these former sortes
of confession, ther was also vsed in
the primatiue churche an open con-
fession, whych they that had bene ex-
cōmunicated for great and haynouse
synnes, made before the hole congre-
gacion at suche tyme as they were re
stored agayne to the same. But be-
cause this is nowe out of vse (it is the
more to be lamented) I wyl here spea
ke nomore of it.

An open confessyon.

Thus haue I declared vnto you

after my slender gyfte of knowlege what I haue redde & marked in holy scripture touchynge the confession of synnes. But wher as in the latter end of your letters you instātly desyred me to wryte vnto you, what I thynke of the eare cōfession that is now straitly cōmaunded wyth you in Englande. Truly to vtter my cōscience playnly vnto you in fewe wordes, I thynke it bryngeth many a simple soule to the hasarde of dānation. For doutles ther are many shameful abuses ther in, of whyche I wyll (by the grace of God) reherse two or thre whiche are intollerable.

Abuses of eare confession.

First, it is cōmaunded of necessitie. Through which abhominable cōmaūdemēt, the simple cōmon people (for lacke of good instruccion) thinke, (for so are they disceaued by false teachynge) ỹ without eare cōfession they can not be saued. So this opinion of necessitie of the one partie, & the compullarie lawes made of stinckynge papistes for the maintenaūce of the same on the other partie, (I know this certeinly) bryngeth very many to perplexed & doutful straites of cōscience. Whych (yf they be not in tyme remo-

ued

ned by the swet promyses of grace in Christe) wyl doutlesse dryue them to desperacion. 91

Secondarely, It is no smale bondage of christen mens consciences to compel them to nombre all their synnes particularly, wyth all due circūstances of tyme, persone & place, and howe many tymes euery synne was cōmitted. Which opinion persuaded to the vnlerned people, is not vnlyke to bring many of their soules into ỹ deuels daūger. For they thinke thēselues boūden in cōsciēce (for so are they corruptly taught) to cōfesse euery syn ticularly by it selfe, & to opē & declare to their goostly father euery circūstāce of the same. And yet sōetime for fear, & somtyme for shame they cōfesse not al, but coūceleth & hydeth sōe offence. Which not confessed, oppresseth their weake & feble cōsciences sōtyme. iii. or. iiii. yeares or mo, & so al that space they thinke thēselues because of ỹ concealmēt to be in the state of dānacion and quyte out of gods fauour. And many times (yf the thynge were thorowly knowen) it is scātly so weyghty a matter as the eatyng of an egge vppon a frydaye, so depelye are the Poppyshe tradicions prynted in their

in their tender consciences, estemyng the breach of them to be a greater offence, then Idolatrie, blasphemy, periurie, theft, slaunder or any transgression of Goddes holy cõmaundementes. Whych thynge ought to make al the Babilonicall byshoppes ashamed (but that they are past al shame already) because they suffer Goddes people to be so drowned in ignoraũce, ỹ they cã not discerne the cõmaũdementes of God, frõ the dirtie dregges of Papistical traditions. And albeit the holy scripture alloweth these sortes of confession that I haue spoken of before in this Epistle, yet for al that the proudest papist of thẽ al can not finde in holy scripture these wordes or sentences: To hys owne curate what so euer he is: Al synnes particularly: all circumstaũces: and suche lyke trash. For al these are nothyng els, but pedlarie patches of Papistrie. Whych I praye God maye be purged agayne & bannyshed out of Englande, and that shortlye.

Finally, beside the forsayd abuses of eare confession the cõmon sorte of people are therwyth two maner of wayes disceyued. Fyrst, because they thinke

chynke, that their confession is the cause of forgyuenesse of their synnes, by reason wherof they blotte out the blessed benefite of the passion & death of Christe, whyche is the onely obteyner of grace and mercy for the sinnes of all mankynde. Secōdarely, because they are fully perswaded, that the penaūce, ý is, ý fastyng, prayer or almes enioyned thē of their goostly father is the due satisfaccion and full recompensacion to God, equiualent for their synnes past, whych they haue cōfessed to the preest: And so for lacke of knowlege & instrucciō they are therī vtterly disceiued. For sure it is, ý to god no mā is able to satisfye for sine: for that satisfaccion hath onely our sauiour Christ wrought in hys painful passion and death. I coulde here speake of many mo abuses of eare confession, but I wyll at thys tyme passe them ouer wyth sylence.

Thus muche haue I wrytten vnto you of confession of synnes, to declare vnto you my conscience and simple iudgement therin, accordynge to youre requeste in youre laste letters wrytten to me by Nicolas Merin frō Rone in Fraunce the. 8, daye of Januarie

 arle in the yeare of our Lorde. 1555.
And yf you accept this my rude wryt-
tinge collectiō in this matter. I shal
by the grace of God do myne ende-
uoure lykewyse in other matters of
holy scripture to shewe you hereafter
my smal and sclender knowlege and
iudgement. Thus the lyuynge God
increase in you daylye more and mor
fayth, charitie, mekenesse, godlynesse
and pacience. &c.

From Copyn hauen in Denmark
the. 3. of Februarye.

If you
wryte agayn to me wryte to Geneua
for thetherwardes by Goddes grace
I intende to go so shortly as I can.

By the rudehande of
your poore louyng
frende Thomas
Cottesforde.

An Epistle vvrit- 95

ten to a good Lady/for the comfort of a frende of hers, wherin the Nouations errour now reuiued by the Anabaptistes is confuted, and the synne agaynste the holy Goste playnly declared.

MAdame, wher as it pleased your good Ladyshippe to require me to write vnto you my mynd concernynge the true sence and meanynge of thys place of S. Paule in hys Epistle to the Hebrewes: Hebr. 6.

It can not be that they whych were once lyghtned and haue tasted of the heauenly gyfte, and were become partetakers of the holy Gooste, and haue tasted of the good word of God, and of the power of the worlde to comme yf they fall awaye (and as concernynge them selues, crucifie the sonne of God a fresshe, and make a mocke of hym) that they shuld be renued agayn by repentaunce.

Ma

The erroure of the Nouatianes & nowe of the Anabaptistes.

Madame, Many in tyme past, and at thys present daye mystakyng thys texte & not truly vnderstãdynge it, both haue bene and are encombred with the Nouacyons erroure, whyche is. That after man by baptyme and the holy Goost is regenerated, and hath tasted of the grace of God, and hath enbraced Christ and hys holy worde, yf he fall to synne agayn, he is without remedye of saluacyon.

Undowtedly thys is a veray damnable errour, enoughe to brynge all them that are infected therwith to desperacion. But albeit they grounde thys theyr erroure vpon thys afore alledged texte of S. Paule, & certayne other textes: yet they mysse the cussion, because they take thys scripture to straytly, not referryng it to many other places of scripture, whiche playnly shewe: That when soeuer and howe often so euer a synner repẽteth hym truly of hys synnes, and cõmitteth hymselfe wyth a sure faythe vnto ỹ mercy of God thorow Christ, God receyueth hym agayne to grace and saluacion.

Doutlesse no prophecie in the scripture hath any priuate interpretaciõ, but

2. Petri. 1.

but muste nedes be expounded accor-
dynge to the generall articles of the
Christen fayth and agreable to other
textes of holy scripture, and so must
thys texte be also.

Nowe truth it is: that ther is al-
moste innumerable textes in holy
scripture, that most playnly do decla-
re: that whan so euer a true repentaut
sinner by vnfayned fayth returneth vn
to god, & asketh mercy for christes sake,
he shall vndoutly haue it. And albeit
holy scripture is ful of such places, yet
here by Goddes grace, I wyl shewe
and rehers to you some of them, to ge
ue you occasion to marke them and
suche lyke places as you shal fynd al-
moste in euery leafe of the Byble.

A iust man falleth seuen tymes,
and ryseth vp agayn. Marke the scrip *Pro.24.*
ture sayth: he ryseth vp agayn.

The wyckednesse of the wicked *Ezech.33.*
shal not hurte hym, whan so euer he
conuerteth. Note that it sayth: whan
so euer he conuerteth.

Let the vngodly man forsake hys
own waye, and the vnrighteouse hys *Esa.55.*
own imaginations and turne agayn
vnto the Lorde, so shal he be mercyful
vnto hym.

Thou disobediente Israel tourne a
Iere.3 gayn (sayth the Lorde) and I wyl not
let my wrath fal vpon you.

Iere.8 Thus sayth the Lorde: do men fal
so, that they ryse not vp agayn? Dyd
Israel do repente, wyl not God turne
agayn to them?

Zacha.1. Turne you vnto me (sayth the Lor-
de God of hoostes) and I wyl turne
me vnto you.

Apoc.2. Remembre from whence thou art
fallen, and do the fyrste worckes.

Luc.15. Marke in the gospel of Luke the ex
ample of the vnthriftie sonne.

Luc.22. Also Christe sayd vnto Peter: Pe-
ter I haue prayed for the, that thy
fayth fayle not, and whan thou art
conuerted, strength thy brethern.
Marke, he sayth: whan thou art con-
uerted. Loo, yf you weye these places
of scripture afore alledged, and al-
most innumerable mo of the same
sorte, you shal perceaue euidently,
that though a christian haue sined ne
uer so oft (as who doth not dayly of-
fend God) yet whan so euer he re-
turneth vnto God by true repentaun
ce (whych consisteth of inward contri
tion and a sure fayth in Christe Iesu)
he is assured by the worde of God to

recouer and receaue agayn the gra- 89
ce, fauonr and mercy of God, whych thorow his disobedience he had worthely loste, and immediatly to enioyeful, absolute and perfecte remissyon and forgiuenes of al his synnes thorowe Jesus Christe, in whom he reposeth al hys fayth, truste and confidence of saluacion. The gospel assureth hym no lesse sayinge: So God loued the worlde, that he gaue hys only begotten sonne, that who so euer beleueth in hym shuld not perysh, but haue euerlastyng lyfe. Iohn. 3.

More ouer, yf you marke wel the examples of godly men, whych are registred in holy scripture, you shall playnly perceaue, that albeit they were hyghly in Goddes fauoure, yet for al that, many of them had greate falles, and committed very heynouse offences, but they dyd ryse vp agayn returninge to Goddes mercy by true repentaunce and fayth, and so recouered agayne their former grace, whych they thorowe theyr owne foly had lost.

Aarō was so much fauored of god, ẏ by Goddes callig he was made the hygh byshop & curate ouer his people. Aaron.

And yet at the lyght requeſt of the Iſ
raelites, he let them make and wor-
ſhip the golden Calfe contrarie to his
conſcience, by reaſon wherof both he
and they cõmitted that moſte deteſta-
ble ſynne of Idolatrie, and yet he by
true repẽtaunce and fayth returning
to grace was ſaued.

Dauid. Dauid Goddes deare dearlyng,
after that he had ỹ knowlege of God,
and had muche taſted of hys grace, be
ynge indued abundantly wyth the ho
ly gooſt and gracious gyftes from a-
boue, fel both into the ſynne of adul-
tery and murther. And yet by true ⁊
vnfayned repentaunce, returnyng to
Goddes mercy was accepted and re-
ceaued agayne into Goddes fauour.

Manaſſes. Manaſſes alſo contrary vnto hys
conſcience fel wyllyngly to Idolatrie
but yet he roſe agayne by true repen
taunce and fayth, ⁊ recouered again
the grace of God.

*The ſyn-
full Corin-
thian.*
1. Cor. 5.

So lykewyſe that wycked mã of
the cytie of Corinthus whõ S. Pau
le ſtraytly charged the Corinthians
to excõmunicate and exclude out of ỹ
holy congregacion of Chriſten men,
and that they ſhulde neither eate nor
drynke wyth hym, becauſe of his opẽ

and

and abhominable cryme of inceste & yt
outragious whordome: and yet whā
he declared hymselfe to be truely re-
pentaunt for hys great & infamous
synne. S. Paule admonished them
wyth al gentlenesse and christen cha- 2. Cor. ii.
ritie to receyue hym agayne into the
congregacion as a christian brother,
and so to esteme hym and take hym.

What shal I say of Peter Christes *Peter.*
Apostle: had not he a sure knowlege
of Christ, confessyng hym openly be-
fore all the Apostles to be very Christ
the sonne of the lyuynge God: was
not he euen than indued wyth the ho-
ly goost and grace from aboue, vnto
whome Iesus Christ said: Blessed art *Mat. 16.*
thou Symon the sonne of Ionas, for
flesche & bloude hath not opened that
vnto thee, but my father whych is in
heauen: And yet after al thys he had
suche a fal, that contrary to his owne
conscience, willynglye wythout any
cōpulsion, threates, or impriſonmēt,
he dyd moste cowardly and shamefully
forsake and deny Christ, not with-
out blasphemye, swerynge that he ne-
uer knewe hym, cursyng and cōmyt
tyng hym selfe to the deuel yf euer he
had to do wyth hym.

What wold the Nouacian and Anabaptiste saye vnto thys? was it not a fal? could ther be any greater synne than thys? was it not done of knowledge? was it not done wyllyngly? was it not agaynst hys owne conscience? yes doutlesse, it was no lesse but agaynst hys owne conscience. But yet thanckes be vnto almyghtie God, it was not ỳ synne of blasphemy agaynst the holy gost, neyther the synne vnto death, the whych S Iohn speaketh of, for he continued not ther in vnto hys ende, but immediatly he wente further of the byshoppes house and wepte bytterly, very much lamẽting hys heynous offence, & by fayth he returned agayne vnto Christ, knowyng hys mercy to be infinite & without measure, and so he was accepted vnto grace agayn, and Christ appeared vnto hym (to his great comforte) after he arose agayn from deathe to lyfe, & afterwardes sendynge downe hys holy spirite, indued hym wyth wonderfull gyftes of grace from aboue. And than Peter becamme a stronge champyon, settynge forth Christe to be the only sauyoure of the whole worlde, preachynge and o-

1. Iohn. 5.

Mat. 26.

penly confessing hym before al men, 93
without any feare other of the scribes
phariseis or Magistrates.

Now good Madame, laye thys ex
ample of S. Peter to thys texte of S. 4.
Paule to the Hebrues: It can not be
that they whych were once lyghtned.
&c. yf they fall awaye. &c. that they
shuld be renued agayn by repētaūce.

If a mā wolde applie the aforsayd
example of S. Peter vnto thys texte
of S. Paule, he wolde thinke that Pe-
ter shulde vtterly haue ben cast away
from Goddes fauour mercy & grace.
For fyrst it cā not be denied, but that 1
he was once lyghtned, that is: induced
wyth the true knowlege of Christe
to be the only Messias and sauioure
of the worlde. Secondlye, he had 2
also tasted of the heauenlye gyfte,
whyche was a true faythe in Christe
Iesus, openlye confessynge the same
before all the Apostles, beynge fully
persuaded in hys owne conscience
what Christ was. Thyrdly, that Pe- 3
ter was becōme partaker of the holy
goost, & had tasted of ỹ good worde of
God, it appereth euidētly by Christes
sentence, sayeng: Blessed art ỹ Simō,

for fleashe and blonde (that is man) shewed thee not that, but my father whych is in heauen. Whych was, by the inspiracion of hys holy spirite.

4 Finally, Peter had a taste of ỹ world to come. For he dyd se in ỹ montayne the transfiguracion of Christ, and so Mat, 17. dyd James the more, and John the Euãgelist also. Wherin the presence of them all Christ was transfygured and shewed hymself vnto them in the fourme of a glorifyed bodye, so that his face dyd shyne as the Sunne, and hys clothes appeared as whyt as the lyght. Ther appeared also among thẽ Moses and Elias. And euen there the cleare voyce of God the father of heauen was playnly herde amonge thẽ out of the cloude, sayeng vpon Christ. Thys is my dearly beloued sonne, in whome I delyte. Heare hym.

Loo, al thys and muche more Peter both herd & sawe, beyng almost cõtinually in Christes company, eating and drynkyng wyth hym, hearynge daylye hys heauenlye doctrine, preachyng and teachynge, seynge euerye where (as occasion serued) hys great and wonderful myracles. And yet for al thys, what a great fall Peter had,

it ap-

it appeareth playnlye by hys denyall of Chriſt hys louyng maiſter and ſauiour, and by the circumſtances therof, whych I touched before. But yet to make Peters fall more horrible, Chriſt ſayd vnto hym and vnto al the other hys Apoſtles, when he ſent the forth to preache the Goſpel of ſaluacion: He that denyeth me before men, I ſhall deny hym alſo before my father. Alaſſe good Peter, what caſe ſtandeſt thou in nowe? How doth thys ſayeng of Chriſt touche the? Remembringe thys ſayeng of Chriſt, art thou not vterly at thy wyttes ende? Is it not moſt certain & true, ỹ thou haſt to horribly fallē after that thou haddeſt taſted of al theſe gracious gyftes before reherſed? Haſt thou not contrarye to thyne owne conſcience moſte ſhamefully denyed thy maiſter and ſauiour Chriſt before mē? Ah good ſoule what ſhal becōe of thee? howe wilt thou anſwer for thy ſelfe? For it ſemeth here playnly, that both S. Paule in the afore alleged place to the Hebr. & alſo Chriſt himſelfe in the ſcripture afore reherſed haue gyuen ſentence of condēnaciō againſt the. Wherfore, both the Nouacion & the Anabaptiſt groū-

Mat. 10.

dyng them selues vpō these two places of holy scripture, wil plainly pronoūce the to be a reprobat, & that thou art dispatched & vtterly cast away frō al hope of saluacion. But here let vs not to lyghtly passe ouer, but earnestly waye & depely consyder, what may be sayd in thys matter on Peters behalfe. And fyrst it may be ryghtly answered, that that place of S. Paul vnto the Hebrues, maketh nothynge agaynst S. Peter, neither yet agaynst any christen man, howe greuously or howe often so euer he hath synned, so that he hath not vtterly forsakē Christ and fallen cleane awaye from hym. Heb. 6.

For S. Paule sayeth: It can not be that they whych were once lyghtned. &c. yf they fal awaye. &c. ỹ they shulde be renued by repentaunce.

Marke here diligentlye, that S. Paule sayeth: yf they fal awaye. He sayeth not: yf they fal. But: yf they fal awaye. For it is not al one thynge to fal, and: to fal awaye. For Peter dyd fal, but he dyd not fall awaye frome Christ, but returned vnto hym again. An olde prouerbe it is: A man rāneth very farre, that neuer returneth agayne. Al we christians do dayly fal, for

It is not al one thyng to fal, and to fal awaye.

A prouerbe.

for we dayly breake Goddes cõmaun dementes, but yet we do not fal away from Christ, neither refuse we hym to be our sauiour, but acknowlidging our manyfolde synnes and offences we dayly returne vnto hym agayne, by true repentaunce, faith and amendement of lyfe, nothyng doutyng of hys great and vnmeasurable mercye towardes vs.

who falleth away frõ Christ.

They fal awaye from Christ that vtterly forsake hym and refuse hym to be their sauioure, and neuer returneth vnto him agayne to obtaine his mercy, but are become playne apostataes, vtterly forsakynge the christen fayth, making but a mocke of Christ, perseueryng in their obstinate apostasye and vnbeleue euen tyll theyr lyues end: As dyd Iudas the traitour Julianus apostata, Symon Magus, Porphirius, Hymeneus and Alexander the Coperslmyth.

1. Timo. 1.
2. Tim. 4.

Secondarely, As touching that sayeng and threatnynge of Christ, sayeng: He that denyeth me before men, I shal deny him before my father. &c. It is to be consydered, that al the terrible threatnynges that are in ẏ holy scrip-

Math. 10.

A good & general rule to be noted.

A good & general rule to be noted.

scripture threatned agaynste greate synners are threatned conditionally, that is to saye: yf the synners do not truly repēte and returne vnto God by fayth and amendement of lyfe, thys plage and punyshement or that, shall lygyt vpon them. But yf they at the preachyng, readynge or hearynge of Goddes holy worde do repente and returne vnto God, by fayth & godly lyfe, than that plage threatned shal not once touche them. Example by the Niniuites vpon whom Jonas Goddes minister and preacher (or rather God by hym) pronounced thys terrible iudgement, sayinge: ther are yet fortye dayes, & thē shal Ninine be ouerthrowen. But ther as the scripture sayth: the people of Ninine beleued God and earnestly repented them of their greate synnes, and so was the sentence of God retracted, and the cytie saued and not ouerthrowne. So lykewyse thys terrible sentence of Christe: He that denyeth me before men, I shal denye hym before my father. must nedes haue thys condicyō toyned with it: If he doth not repent, neyther returne agayn: But Peter dyd both repente and returne agayn

Jonæ. 3.

A condicion.

vnto

vnto Chriſte. For al be it hys fayth was weake and faynt (as was the fayth of al the Apoſtles) yet it was not vtterly extincte. For Chriſte had ſayd vnto hym before: Symon. I haue prayed for the, that thy fayth fayle not. And in any wyſe take hede, and note thys wel: Chriſte ſayd not: He that denyeth me, I ſhal denye hym, though he repente and returne. But remember well that Chriſte ſayd: I cam̃e not to cal the righteouſe but ſynners vnto repentaunce. Peter therfore repented, and returned vnto Chriſte agayn, and ſo was receyued vnto grace and was ſaued.

Luce. 22.

Mat. 9.

Wherfore good Madame, in thys harde terte of S. Paule vnto the Hebrewes, waye wel thys condicion: (yf they fal awaye.) For they only fall awaye, whyche committe that moſte horryble cryme, which is called in the holy ſcripture, the ſynne vnto deathe, blaſphemye agaynſt the ſpirite, and the ſine agaynſt the holy goſt, which neuer ſhal be forgeuen, neyther in thys worlde neyther in the worlde to come.

But here it myght be demaunded, Queſtion. what ỳ ſynne agaynſt the holy gooſt

is, and wherin it differeth from al o-
ther greuouse synnes. Wherunto
Answere. I answere. That ther is difference in
synnes, it maye clearly be gathered of
Math. 12. Christes wordes, sayinge: I saye vn-
to you. Al synne and blasphemie shal
be forgyuen vnto men, but the blas-
phemie against the spirite shal not be
forgyuen vnto men.

Loo, here is the matter playnly o-
pened by our sauiour Christe what
kynd of synnes shal be forgeuen, and
what neuer forgyuen. Blasphemie a-
gaynst the spirite shal neuer be forgy-
uen: al other synne and blasphemie
shall be forgyuen. And Christe in
sayinge: All synne shalbe forgyuen,
Thre sortes of synnes. compriseth both original synne, and
also actuall synne. Moreouer Christe
Synne. speaketh here of thre sortes of synnes.
Blasphemy The first he calleth synne, the second
Blasphemy against the spirite. blasphemie, & the thyrd, blasphemye
against the spirite. Whych the scrip-
ture also calleth: the sinne vnto death,
and the synne agaynst the holy goost.
These thre kyndes of synnes, & the dif
ference of euery of the I intende by
goddes help seuerally to declare vnto
you so shortly as I cā, & so for this ty-
me cōmitte you vnto god. And fyrste

com

1 Synne is euery wylful disobedi-
ence, acte or dede, that is done contra-
rie vnto the lawe & commaũdemẽtes
of God, without murmur, grudge or
euel speakyng other against the law,
cõmaundemẽtes or God hym selfe ỹ
is the maker and giuer of the lawe.
As is Idolatrie, superstition, periu-
rie, swerynge vnaduisedly, breakyng
of the holy daye, dishonorynge father
& mother, murther, malice, hatred, en
uie, wrath, strife, treasõ, sediciõ, sclaũ
der, whordome, thefte and such lyke.

Al these and such other are called,
and are in dede synne, so longe as the
doers of them do neyther murmur,
reppyne, grudge nor speake euel agai-
nste God or hys holy lawe, neyther a-
lowe in their cõscience the thing and
euel ỹ they do, but rather do vtterly
disalowe, accuse & cõdẽpne in thier
owne cõsciẽce those their owne dãna-
ble actes as euel and detestable.
The seconde kynde of synne is Blas-
phemye, marke it wel, and consider
howe it differeth fyrste from synne, &
thã frõ the synne against ỹ holy goost 2
Blasphemie is more heinouse thã is Blasphemie
synne alone, for al blasphemie is syn,
but

but all synne is not blasphemie. For truth it is that blasphemie conteyneth in it selfe both synne, and also a murmure, grudge, reuylynge, euel speakig, sclaūder & reproche of god & godlynes, but it is alwaye coupled wyth ignorauncē and vnbeleefe, and proceedeth not of suche obstinate malice as continueth to the ende of the lyfe, as doth the synne against the holy goost. In thys synne of blasphemie S. Paule offended before hys conuersion vnts the fayth of Christ Jesu. For thus he speaketh of hym selfe: Before, I was a blasphemer, and a persecutour and a tyraunt, but I obtayned mercy, because I dyd it ignorantly in vnbeleue. Loo, here is it playne and euident, that thys blasphemie though it be a great offence, yet it is remissible and forgyueable, and is not excluded from grace and mercy, because it procedeth of ignorauncē and not of knowlege, nor of obstinate malice that doth endure to the lyues ende. Neither is it the synne vnto death, and therfore we maye lawfully pray for suche blasphemers. As S. John sayeth: yf any man se his brother synne a synne not vnto death, let hym aske, and he shall

1 Tim. 1

1. John. 5.

gyue

gyue hym lyke.

In thys symple blasphemy (for so we may call it) many of the Iewes offended, takyng Christ to be nothynge elle, than the sonne of Dauid, or Messias, because hys parentes were very poore, and himselfe supposed to be but a poore carpenters sonne, which bare but a symple porte in the worlde. yea & some of them that crucifyed Christe were ouerwhelmed in thys symple blasphemie. And therfore Christ prayed for them, sayinge: Father forgeue them for they knowe not what they do. So Peter in hys sermon excused ỳ crucifiers of Christe, sayinge. Now deare brethrẽ I know that you haue done it thorowe ignorance. &c. Repente you therfore and returne, that your synnes maye be done awaye. Luc. 23.

Act. 3.

So dyd S. Steuen also praye for hys persecutours, whome before he called stysnecked, aduersaries of the holye goost, traitours and murtherers of Christ. Doutlesse he wolde not haue prayed for them so earnestly, vnlesse theyr synnes had bene forgeueable. And therfore their synne and offence was nomore but simple blasphemie. Act. 7.

¶ The thyrde kynde of Synne, is

 blasphemie agaynst the spirite.

3 They cōmitte blasphemie against the spirite, or synne agaynst the holy goost, which willyngly, vpon knowlege, and aduisedly, contrarie to their owne consciente do deny, forsake, impugne, sclaūder, reuile, and persecute the playne, open, manifest & knowen truth, styfly, maliciouslye & obduratly pseuerīg & cōtinuīg wythout vnfayned repentaūce in that their wylfull blyndnesse and obstinate malyce so longe as they lyue in thys worlde. As dyd Pharao, Saul, Herode, Iudas the traytour, Iulianus apostata, Porphirius, Hymeneus and Alexander the Copersmyth wyth other.

Blasphemie agaīst the spirite.

But marke thys diligentlye: that we can not (as farre as I can perceaue) certaynlye iudge of these blasphemers agaynst the spirite, before the tyme of their departure out of thys present lyfe: because we can not certaynly knowe, whether at the ende of their lyfe they can repēt & by fayth returne and take holde of the mercy of God, or not.

Coniectures are vncertain.

We maye coniecture, but we can not (as I suppose) certaynly diffine of them. Let vs consyder, that the these

Luc. 23.

that

that hange on ẏ ryght hāde of Christ, 105
euen at the last houre repented, and
wyth a stronge and faythfull prayer
cōmitted hym selfe wholly vnto the
mercy of Christe, and was saued. In
consideracion wherof, let vs thinke it
to be our bounden dutie (as the pro-
phetes, Christ and hys Apostles dyd)
to reuoke and cal backe agayne open
synners and blasphemers to earnest
repentaunce for theyr owne synful-
nesse, and to haue a sure truste in the
mercye of God, and in the mercyte of
Christes passion and death, thoughe
they be euen at the departure out of
thys present lyfe. For it is neuer to
late so longe as lyfe lasteth. Let vs
therfore wyth al feruentnesse call vp-
on them & exhorte them in any wyse,
with a good corage and a sure and vn
doutful fayth aske, call and crye for
Goddes mercye, for hys swete sonne
our sauiour Jesus Christes sake, and
vndoutedly they shal haue it. For syth
the begynnyng of the worlde hyther-
to was ther neuer one that in faythe
asked mercy hertely, but he had it, tho
rowe the graciouse goodnesse of oure
aforesayd moste mercyfull Sauiour
Jesus Christe, vnto whome wyth the

Father and the holy Goost be all ho-
noure, laude and prayse worlde with
out ende. Amen.

yours at cõmaundement
to al hys symple power
Thomas Cottelforde.

1 Tim. 1. Gyue all the honour laude and
prayse to God only.

¶ The prayer of Daniel turned into
metre and applied vnto our
tyme. Daniel. ix.

O Lorde thou hygh & fearful God
By whõe al thynges doth moue
Thy mercyes great are sure to suche
As thy precepte doth loue.

¶ We sinful men haue lore trãsgrest
Agaynst thy lawes diume
Full frowardly we haue fledde backe
From these preceptes of thyne.

¶ Thy prophetes dere to speake were
In settyng forth thy name. (prest
Both rych & poore as bolde were bent
For to gaynsaye the same.

¶ To the therfore ỹ Lorde of hooſtes
All iuſtice doth belonge
To poure on vs ſuche ſhame & greſe
In thys we haue no wronge.

¶ Our ſhame is great & due to al
Our fyght is but in vayne.
To tread ſtraunge landes our lyn hath
Our ſhame doth ſtyl remain. (ſought

¶ But though ſuche ſhame a reward
To al in common be (muſt
yet mercy Lorde and to forgyue
Doth ſtyl belonge to thee.

¶ In dede (o Lorde) as for our ſelues
No leſſe confeſſe we can.
But that thy lawes we let at nought
Muche leſſe haue kept them than

¶ Thy prophetes ſpake we would not
Ne of thee ſtande in awe (heare
Straunge plages fro tyme to tyme we
For breakynge of thy lawe. (felt

¶ The ſorre wherof ſo fearfly bent
Was ſuche as hath not ben.
For all the plages in Moſes lawe
Fell on thys realme for ſynne.

¶ And yet to the who made his sute
Dys path waye so to gyde:
That flyeng vice might learn thy law
And therin to abyde.

¶ wherfore thou sawest al wolde not
And couldst not hold thyn hand (help
But haste thy curse which now doeth
Upon thys synful lande. (fall.

¶ For as thou arte a ryghteous God
Thy workes do so appere
Cōsumyng suche as scorne doth take
Thy louely voyce to heare.

¶ But yet (o lorde) ẏ broughtest forth
Thy flocke from Egypt lande
Wherby thy name was largely spred
So nowe stretch forth thyne hande

¶ But we haue synned more thē they
Oh Lorde yet staye thy rodd
As for thys lāde was somtyme thyn
And thou also our God.

¶ Our synnes & eke our fathers faul
This daye to passe hath brought (tes
That al whych border vs about
They set vs cleane at nought.

Now

¶ Now thā (o Lorde) hyd not thy face
Oh heare thy seruauntes crye.
Beholde thyne house somtyme ful
Howe waste it doth nowe lye. (ryche

Thy truth is fled, thy flocke fast boūd
As shepe led to be slayne.
Thy foes preuayle & prosper muche
Though myscheefe they mayntayne.

And wylt not thou thy foes confoūde
That thus thy workes reproue?
At leaste yet for thy names sake
Their vile intentes remoue.

For why, as for our owne desertes
We can no suche thynge haue.
It is for thy great mercies sake
That we suche thynges do craue.

¶ Forgyue vs Lorde intreated be
To heare vs make no staye
We beare thy name, it is thy cause
Oh Lorde make no delaye.

FINIS.